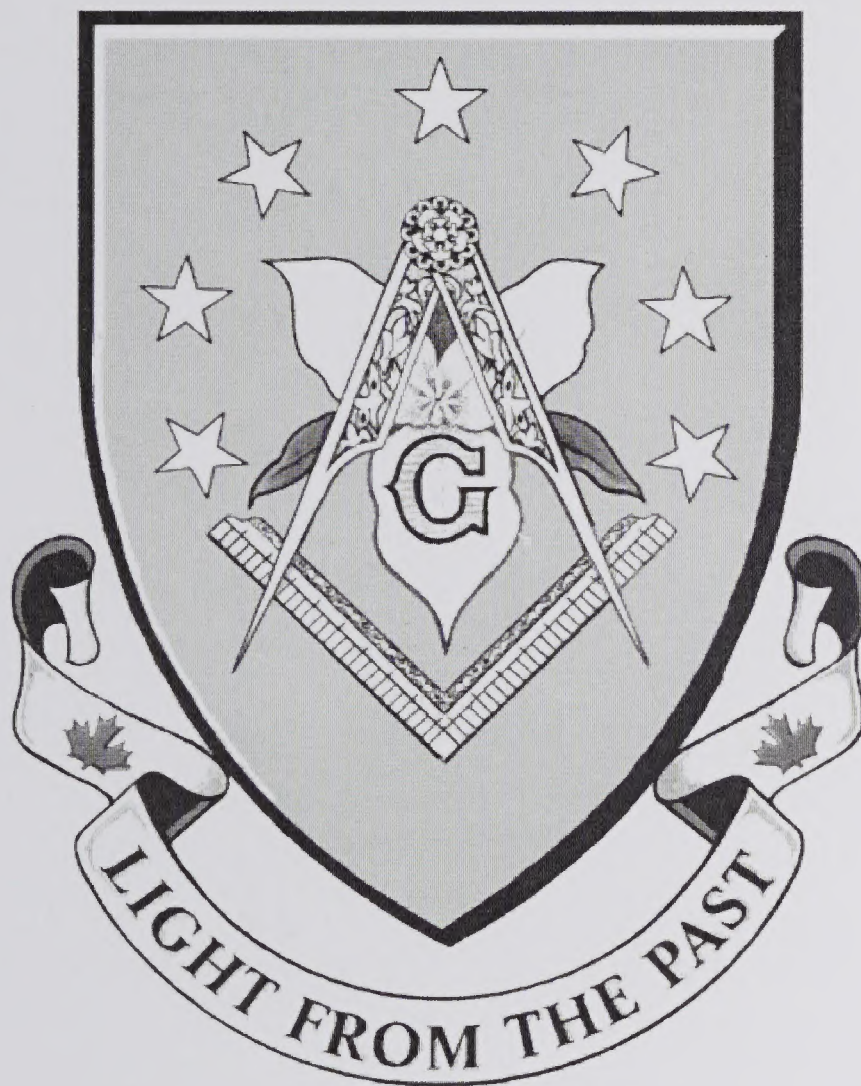


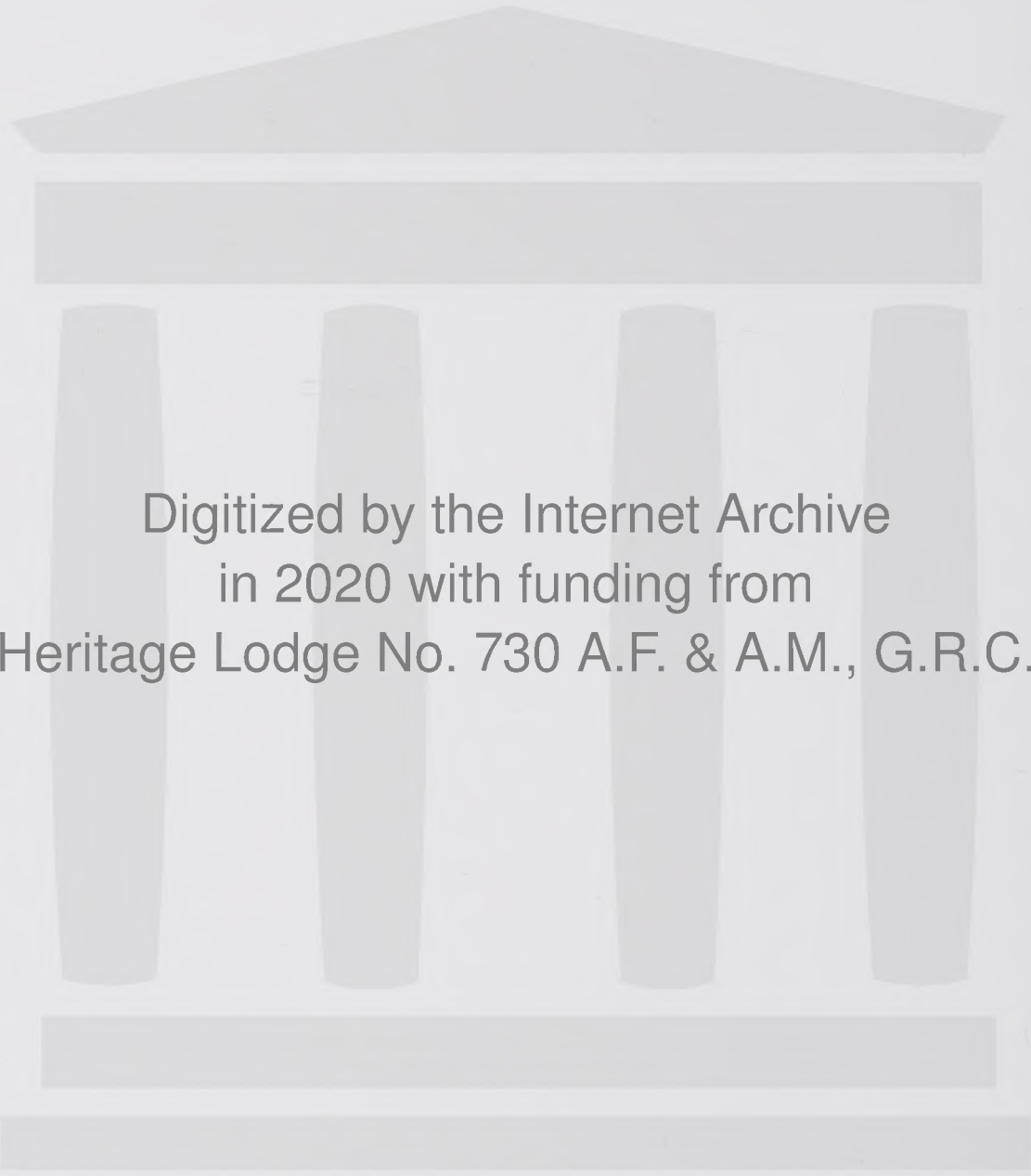
# The Heritage Lodge

A. F. & A. M. No. 730, G.R.C.



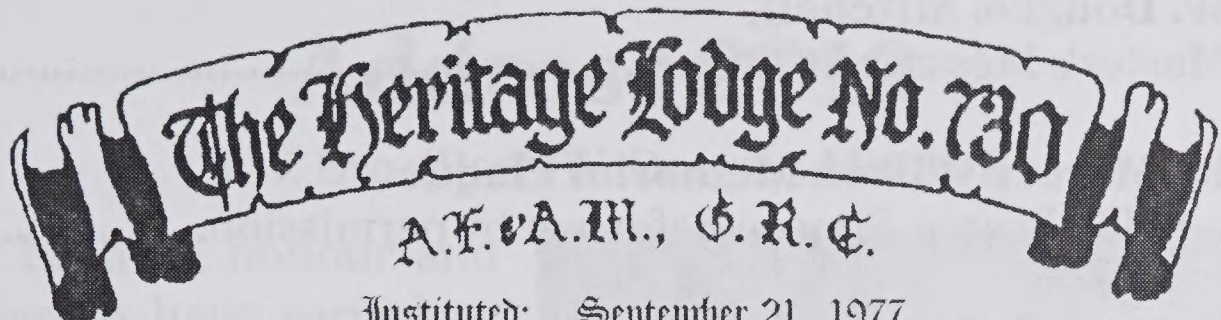
# PROCEEDINGS

Vol.36 - 2013



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Instituted: September 21, 1977

Constituted: September 23, 1978

# PROCEEDINGS

Vol.36 - 2013

**Rev. W. Douglas Mitchell, Worshipful Master**

3912 Watt Circle, Beamsville, Ontario L0R 1B2

905-941-3620 | revdougmitchell@gmail.com

**Kenneth E. Campbell, Secretary**

R.R. #1 Milford, Ontario K0K 2P0

613-476-7382 | kec238ec@xplornet.com



**W. Bruce Miller, Editor**

38 Nightingale Crescent, Elmira, Ontario N3B 1B3

519-669-1205 | wbmillerr@rogers.com



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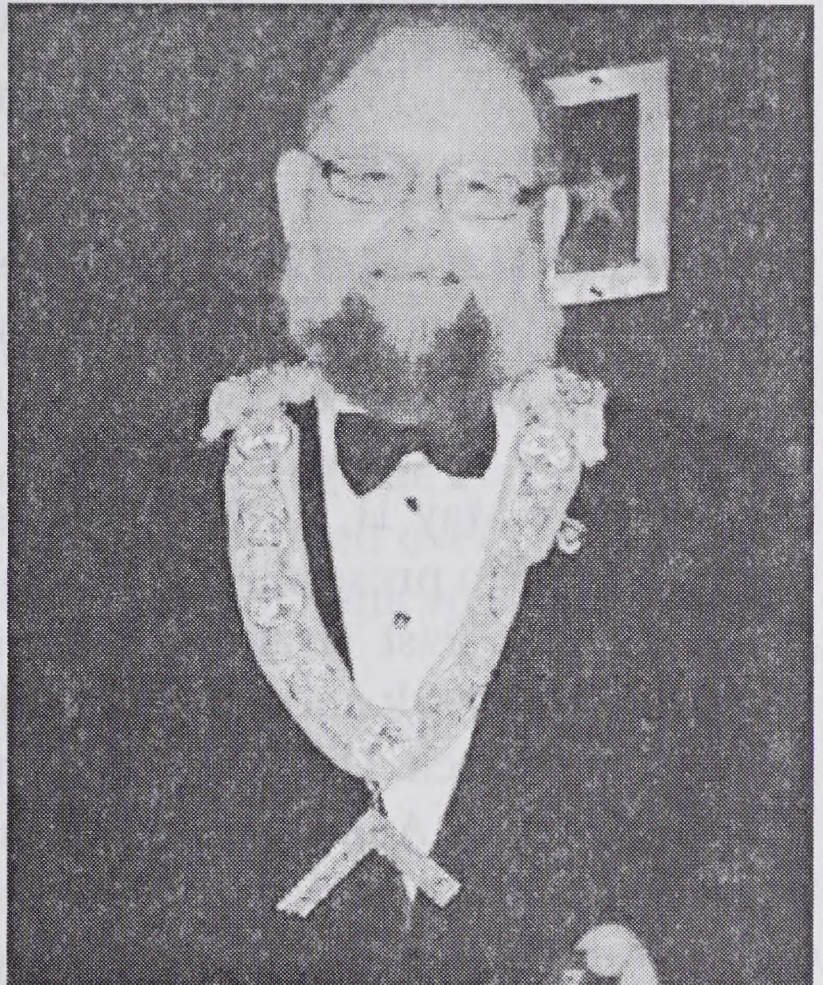
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# Worshipful Master's Address 2013

R.W. Bro. (Rev.) W. Douglas Mitchell

It has been an honour and privilege to have served as Master of Heritage Lodge for the year 2012 – 2013. It is especially gratifying for me, as my father Bro. William W. Mitchell was one of the Charter members of Heritage Lodge.



This year has been filled with many great Speakers and Papers. However, it was also the year in which our long time Secretary - Emeritus V. W. Bro. Samuel Forsythe passed to the Grand Lodge above. It was my privilege to represent Heritage Lodge at his funeral and to take part in his service.

This year also saw Heritage Lodge take part in marking our First Grand Master M. W. Bro. William Mercer Wilson's grave site at St. John's Anglican Church, Woodhouse Township, Norfolk County, with a Blue & Provincial Historical Plaque, on the occasion of the 200th Anniversary of his birth. I represented Heritage Lodge at the unveiling along with several Members of Heritage Lodge. We were honoured to have contributed one half the cost of the plaque, along with the Grand Lodge A.F. & A.M. of Canada in the Province of Ontario.

We began our year with our Installation held in Belleville at the Belleville Masonic Temple. I want to thank R.W. Bro. Thomas Hoge-



boom who filled in as Installing Master at literally the last minute after our Deputy Grand Master, R. W. Bro. Donald A. Campbell had to work.

Our Twenty-Eighth Annual Black – Tie Banquet was held at Rameses Shrine Club, with our Guest Speaker, Professor Bridget Stutchbury presenting: “Frequent fliers: New Discoveries in Bird Migration”

On Saturday March 16, 2013 we visited York Lodge No. 156, Toronto on the occasion of their 150th Anniversary, where V. W. Bro. William Minors presented a paper entitled: “The Early Years”.

On Saturday May 11, 2013 we visited Brock Daylight Lodge, St. Catharines for a presentation of two papers: The first by R.W. Bro. John Stevens, Past Grand Master of Ceremonies of the Grand Lodge of New York and Master of the Justice Robert H. Jackson, Lodge of Research. His Paper was entitled : “The War of 1812, The United States of America: Conflict of Heroes and Sacrifice”. The Second Paper was by M. W. Bro. Raymond S. J. Daniels, Past Master of the Grand Lodge of Canada A.F & A.M. in the Province of Ontario, whose paper was entitled: “The War of 1812 – 1815: The War That Shaped a Nation, A Canadian Perspective.

At our September 18th meeting at Cambridge Masonic Temple for our Election Night, we welcomed The Grand Master’s representative R. W. Bro. Jacques C. Lacourse FCF, The Grand Registrar, on his official visit. Our speaker for the evening, W. Bro. William Morris was unable to attend due to illness. He was ably replaced by our Chips Editor Bro. Sheldon Kofsky who presented a paper entitled: “Faith, Religion, Belief, Devotion, Doctrine and Doubt”. I would like to thank Bro. Kofsky, for filling in at the last minute.

On October 19 we visited Glengarry Highland Lodge of Maxville, on the occasion of their 125th Anniversary. The paper was presented by R. W. Bro. Perry McConnell entitled: “Simply Glengarry”.



We have also begun to revise our By-Laws under the capable leadership of R.W. Bro. Lou Lombardi and they are ready to be voted on by our membership at our November Meeting in Peterborough.

I would be remiss if I did not mention and recognize the continued dedication given by our interpreters at the Masonic Lodge at Black Creek Pioneer Village under the capable leadership of R. W. Bro. Burns Anderson and V. W. Bro. Arnold McCausland.

Finally, this year would never have been successful without the assistance of the Past Masters and Officers Of Heritage Lodge. I want to make special mention of our Secretary, R. W. Bro. Kenneth Campbell, who has spent many hours helping to guide Heritage Lodge, during his term as Secretary. Ken has handed over the Secretary Duties to V. W. Bro. Andrew McCausland. Thank you Ken.

As always, the members make Heritage Lodge what it is. Thank you for your support this past year.

Sincerely and Fraternally,  
R.W. Bro. (Rev.) W. Douglas Mitchell  
Worshipful Master 2012 - 2013



Masonic History

|              |   |
|--------------|---|
| 1981         | <i>Initiated, Passed and Raised, Tuberosa Lodge #181 G.R.S. ,<br/>Grand Lodge of Saskatchewan A. F. &amp; A. M.</i> |
| 1986         | <i>Affiliated Member, Central Lodge # 402, Essex, ON</i>  |
| 1989         | <i>Worshipful Master, Central Lodge # 402, Essex, ON</i>  |
| 1986-1990    | <i>District Chaplain, Windsor District</i>  |
| 1991-Present | <i>Affiliated Member, Niagara # 2, Niagara-on-the-Lake, ON</i>  |
| 1992         | <i>Grand Chaplain, Grand Lodge Of Canada A.F. &amp; A.M.</i>  |
| 1992-1993    | <i>Member of the Condition of Masonry, Grand Lodge</i>  |
| 1993-1994    | <i>Member of Long Range Planning, Grand Lodge</i>   |
| 1993         | <i>Heritage Lodge #730</i>  |
| 1993-1997    | <i>District Chaplain, Niagara District "A"</i>  |
| 1993         | <i>Elgin Lodge Of Perfection - A. &amp; A.S.R.</i>  |
| 1994         | <i>Niagara Chapter of Rose Croix – A. &amp; A.S.R.</i>  |
| 1995         | <i>Moore Sovereign Consistory, Hamilton – A. &amp; A.S.R.</i>   |
| 2004         | <i>Affiliated Member of Madoc, Marmora, Tweed Lodge #48</i>   |
| 2004         | <i>District Chaplain, Prince Edward District</i>  |
| 2007-2008    | <i>District Chaplain, Prince Edward District</i>  |
| 2011-2012    | <i>District Chaplain, Prince Edward District</i>  |
| 2012-2013    | <i>Worshipful Master, Heritage Lodge #730</i>   |



# Masons Founder Honoured On 200th Anniversary of Birth

By Daniel R. Pearce, Simcoe Reformer  
by permission of the author

*Date: Sunday, August 19, 2013*

The Unveiling of the Mercer Wilson Memorial Plaque



*Photo: R.W. Bro. Robert J. Cressell (Board of General Purposes), W. Bro. Robert Foote, M.W. Bros. Donald Campbell, Grand Master, D. Garry Dowling & Allan J. Petrisor*

SIMCOE - William Mercer Wilson, who lived in Norfolk County in the mid-1800s, has long been celebrated for his contribution to his-





*The plaque - it was put up by the Ontario Heritage Trust, which has erected 1,240 plaques provincewide - was the brainchild of Rob Foote, a Mason from Mississauga.*

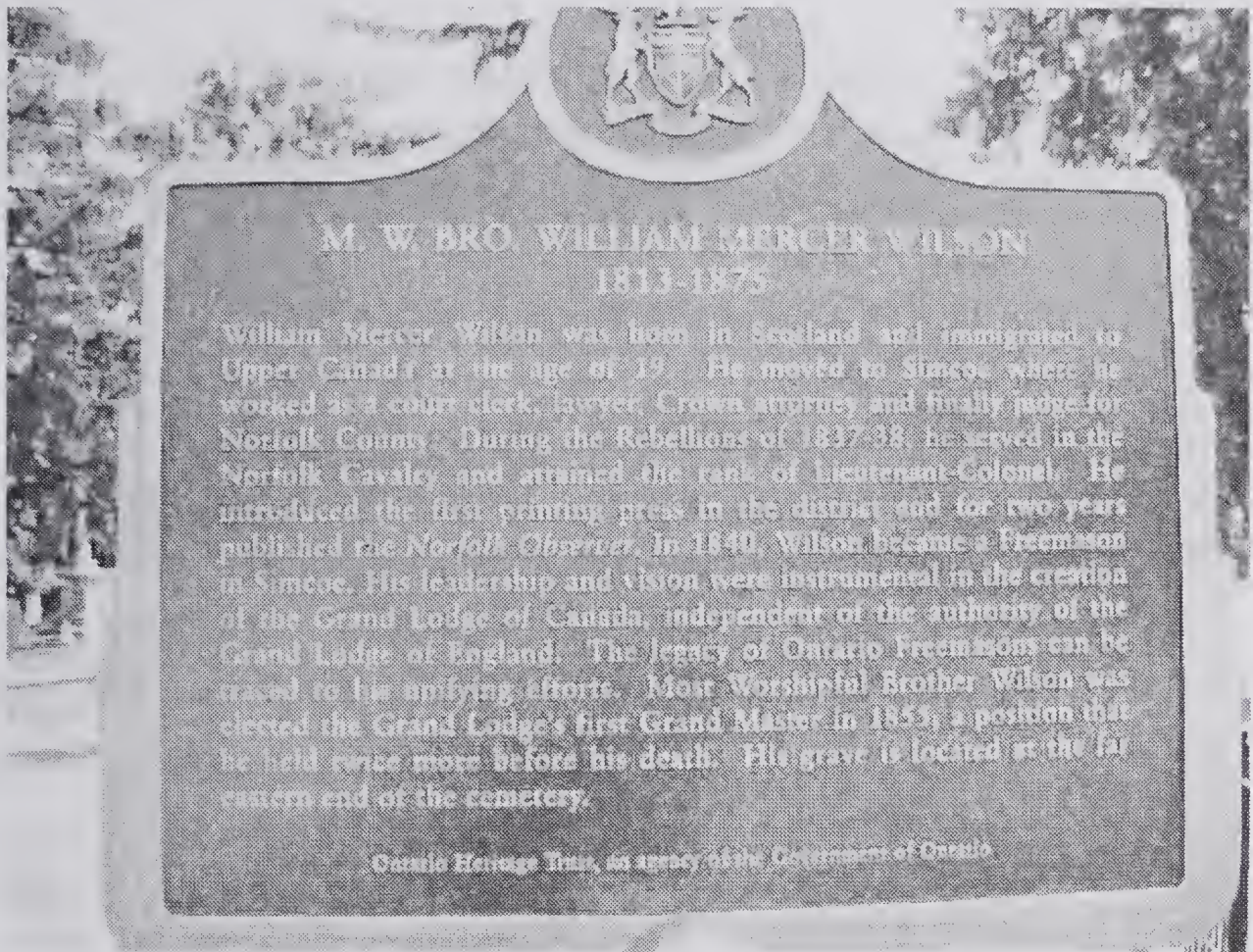
tory: he was essentially the founder of the Masons in Ontario. Now the rest of the province will have a better chance of finding out about him.

On Sunday, a special plaque was unveiled at St. John's Anglican Church south of Simcoe. It sits next to the fence out front and notes Wilson is buried in the church graveyard there.

For years, Masons have been making an annual pilgrimage to the cemetery to pay their respects to the father of their organization. But now other people, including tourists who specifically look for new historical and cultural spots to visit, will be directed to the site.

This year marks the 200th anniversary of Wilson's birth, Foote explained in an interview following Sunday's ceremony. "It's important Masons recognize their past," he said. "Many people have been Masons. Hockey players, lieutenant-governors, premiers."





Current Ontario Grand Master Donald Campbell of Toronto spoke at the ceremony and afterwards said his organization was “pleased and honoured” Wilson was now being recognized by the Ontario government.



About 200 Masons who drove in from as far away as Kingston and Windsor took part in the unveiling. Wearing their regalia, they were marched to the plaque from the church by two bagpipers.



Alexander Cook of Brant County said the moment was a particularly proud one for him. Cook, a Mason, is originally from Scotland and so was Wilson. “Scotts are prolific people,” said Cook, who was wearing his William Mercer Wilson Medal, which is given for service to the community and is essentially the highest award a Mason in Ontario can get.

Wilson’s contribution to local history is immense as well. He came to Norfolk from Scotland about 1832 and worked as a legal clerk, lawyer, Crown Attorney, and judge. He brought the first printing press to the area and published The Norfolk Observer newspaper for two years.

During the Rebellion of 1837, Wilson commanded the Norfolk Calvary, which helped capture a ship in Niagara.

In 1840, he became a Mason in Simcoe and worked his way up the ranks, eventually leading the entire organization to break away from the Masons in England and then helped with the re-unification a few years later.

Daniel R. Pearce 519-426-3528 Ext. 132

[daniel.pearce@sunmedia.ca](mailto:daniel.pearce@sunmedia.ca) [twitter.com/danreformer](https://twitter.com/danreformer)



# **FREQUENT FLIERS: New Discoveries in Bird Migration**

Bridget Stutchbury, Ph.D., York University

*Date: February 4, 2013*

## **Migratory Songbird Declines:**

Dozens of species of migratory songbirds in Canada have been declining steadily since the 1960s, including the Wood Thrush, Bobolink, Canada Warbler, Olive-sided Flycatcher, and Purple Martin. These birds depend on very different breeding habitats and food while in Canada, but all spend our winter months far away in the tropics. Until recently, there was no way to track individual songbirds to find out what threats they face during their migration.

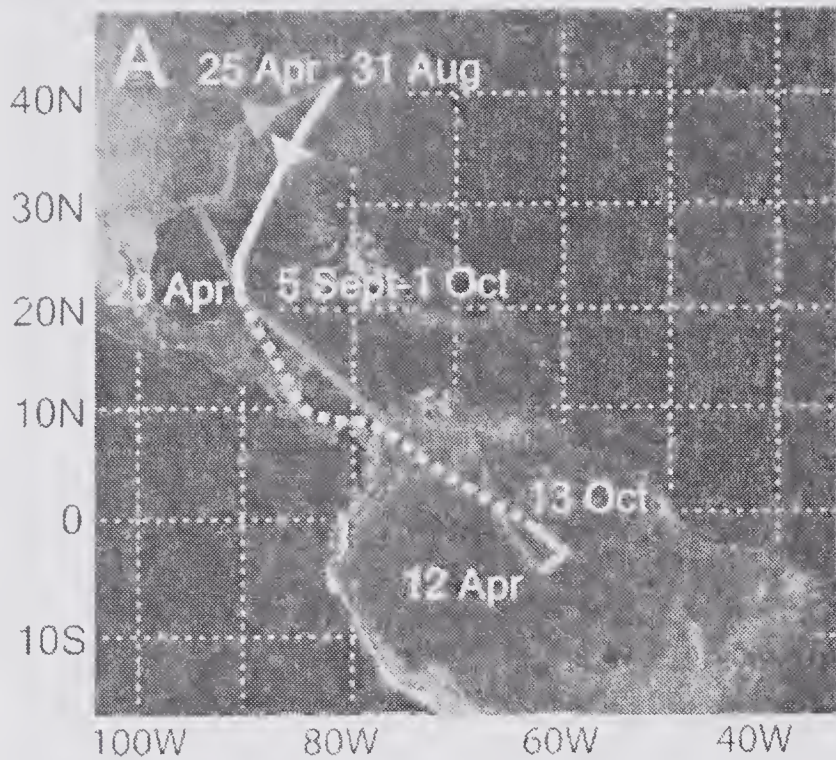
## **Geolocator Tracking: Finally We Can Track Songbirds!**

In 2007, my students & I were the first researchers in the world to put miniature tracking devices, called geolocators, on songbirds. These tiny devices (1.5 grams) are light loggers, and record light levels every 10 minutes, all day and night, for up to 2 years. Birds carry them a little backpacks and don't seem to mind the extra luggage, despite their long journeys (6,000 km round trip, and much more!).

The first songbird ever tracked on migration from start-to-finish was a female Purple Martin (see map below) who returned to our study site near Lake Erie in late April 2008. She had many surprises in store for us, including:

- (1) very rapid fall migration (blue line; 5 days to Yucatan!),
- (2) followed by a mysteriously long stop (almost a month) in the Yucatan,
- (3) this nest box, backyard bird spent 6 months living near the Amazon River in Brazil – Who knew they had such a wild side to them?





- (4) and a hard-to-believe spring migration (red line) of 7500 km in two weeks!

Now, 5 years later, we have tracked dozens of Purple Martins and Wood Thrushes and researchers around the world are tracking dozens of different species to uncover the mystery of their migration and to help conserve species at risk.

### Key Questions:

- 1) How flexible is the timing of spring migration?
- 2) Can migratory birds adjust quickly to climate change?

Long distance migrants, like Purple Martins, cannot necessarily tell that we are having earlier and warmer springs in the north. We compared the timing of migration in 2012, the warmest spring on record in the U.S., with earlier years. As we feared, martins did not leave Brazil earlier in 2012 and did not get back to their breeding colonies earlier, suggesting these birds are not very flexible when it comes to migration timing.

In a separate study on Wood Thrushes, we tracked individual birds for two years in a row. If birds are highly flexible in their migration timing, you'd expect a given bird to leave Central America at different times from year to year. However, we found the opposite: on average, individuals left within 3 days of the date the year before... again suggesting low flexibility in timing.



Our next steps are to find out how this inflexibility in migration timing affects the birds once they get back on the breeding territory. One theory is that they will be mis-matched with the local food supply....because plants & insects are emerging earlier in warm springs.

### 3) What are the core “wintering” areas in the tropics that need to be protected to save different breeding populations?

Purple Martins across their breeding range all go to the extensive forests of the Amazon basin for their wintering sites. Previously, we thought martins wintered in city parks in southern Brazil, where they would be exposed to harassment by people and pesticides in the surrounding farmlands. For now, martins appear to be safely hidden away....but at the same time are vulnerable to the loss of this core wintering area because almost the entire species goes to the same region.

Wood Thrushes showed a different pattern, but are just as vulnerable. Wood Thrushes from the Central- and North-eastern part of their range in the U.S. and southern Canada migrate to eastern Honduras and Nicaragua. Unfortunately, this region is being heavily deforested and is a global deforestation hotspot. Although Wood Thrushes from the South-eastern and Central U.S. go to a different place, Guatemala and Belize, forests in this region too are being heavily cut.

We can help migratory songbirds by supporting conservation groups that protect endangered species in Canada (Wildlife Preservation Canada, [www.wildlifepreservation.ca](http://www.wildlifepreservation.ca)) and groups that protect habitat in the tropics. One way all of us can help is to buy “Bird Friendly” certified shade coffee which is grown sustainably under the canopy of forest-like habitat that migratory birds flock to. During the coldest mornings of winter I sip my freshly ground morning brew and know that I am supporting tropical bird habitat.

*(Note: beware of labels and green-washing, as some “shade” coffee is not grown in a forest!).*



# York Lodge No 156: The Early Years

By V.W. Bro. William Minors

*Date: March 16, 2014*



Brethren, first of all let me express my gratitude that you have extended me the privilege of delivering this address to you today. York Lodge, as you may or may not know, will be celebrating its 150th Anniversary this year. One of our Past Masters W. Bro. Bob Takeda has taken on the task of updating our history so rather than infringe on his turf I will be concentrating on the early years of the Lodge's history which I hope you will find interesting. I will concentrate on three areas: the formation and history of the Lodge; the various temples that it has occupied over the years; and some of the personalities who were members of the Lodge.

Late in 1862 and early in 1863 a group of enthusiastic Masons desirous of forming a Masonic Lodge in the Village of Eglinton, finalized their discussions with three organization meetings, on Thursday, March 12, 1863, and Thursday, March 18, 1863, and Friday, March



20, 1863. At these meetings Dr. Mitchell, Dr. Winstanley, John Moore, Jacob Snider, and John Cochrane, each paid in \$4.00, and on Saturday, March 21, paid the \$20.00 to R.W. Bro. A. DeGrassi, D.D.G.M., Toronto District, for a dispensation which was dated March 31, 1863. The organization meetings were held in the house of a Brother George Bond, who lived on the farm, on the east side of



Yonge Street, at a point near what is now the south side of Erskine Avenue. The building was of wooden construction, and was later moved to the south side of Erskine Avenue, just west of Redpath Avenue. This building was occupied about 1878, by the late Bro. Wm. Brown and family. Bro. Brown was initiated into York Lodge on August 27, 1868. His sons R.W. Bro. George H. Brown became a Past Master of York Lodge, and D.D.G.M. of Niagara District, Bro. E.C. Brown was a member of York Lodge, and R.W. Bro. A.J. Brown, was a Past Master of York Lodge, and D.D.G.M. of Toronto District "C"; he was also the last mayor of North Toronto. His son and grandson also became members of York Lodge. About 1882 the late W.Bro. James E. Hopkings, a P.M. of York Lodge moved onto this property and his son R.W. Bro. W.E. Hopkings became W. Master of York Lodge in 1916, and D.D.G.M. of Toronto District "C" 1926-7.

According to one of the oldest residents in the area the bullet holes of the 1837 MacKenzie Rebellion were still visible on the building when it was demolished about 1940.



It is rather odd that Bro. George Bond never affiliated with York Lodge. Yet, his apron, probably the only article that was used at the dedication of York Lodge, is still in existence and on display in the present Temple.

The Lodge was instituted Thursday, April 30, 1863.  
The charter members of the lodge called the “Yorks” Lodge, were:

|                  |                     |                 |
|------------------|---------------------|-----------------|
| John T. Cochrane | age 45 York Mills   | St. Andrews #16 |
| Jacob Snider     | age 73 – Eglinton   | St. Andrews #16 |
| Richard Mitchell | age 45 – York Mills | Ionic #25       |
| John Moore       | age 40 – Eglinton   | St. Johns #75   |
| Joseph Jacks     | age 30 – Toronto    | St. Johns #75   |
| O.S. Winstanley  | age 45 – Eglinton   | St. Johns #75   |

I will now touch on our first meeting place which has historic significance not only to the Lodge but to the City. Let me take you back to your Grade 8 history class and the Upper Canada rebellion or more particularly the Mackenzie Rebellion. In 1837 the Lower Canada rebellion broke out and Sir Francis Bondhead sent British troops to help suppress it. With the regular troops gone William Lyon Mackenzie and his followers seized a Toronto armory and organized an armed march down Yonge Street. Beginning at Montgomery’s Tavern, they met 27 loyalist volunteers led by William Jarvis. After an exchange of gunfire the rebels dispersed and by the next day the Loyalist forces totaled 1,500.

The rebels regrouped at Montgomery’s Tavern where they were attacked by approximately 1,000 regulars and militiamen putting the building under artillery fire. Within 20 minutes the rebels fled in disarray whereupon the Loyalist forces burned the tavern to the ground and marched back to York.

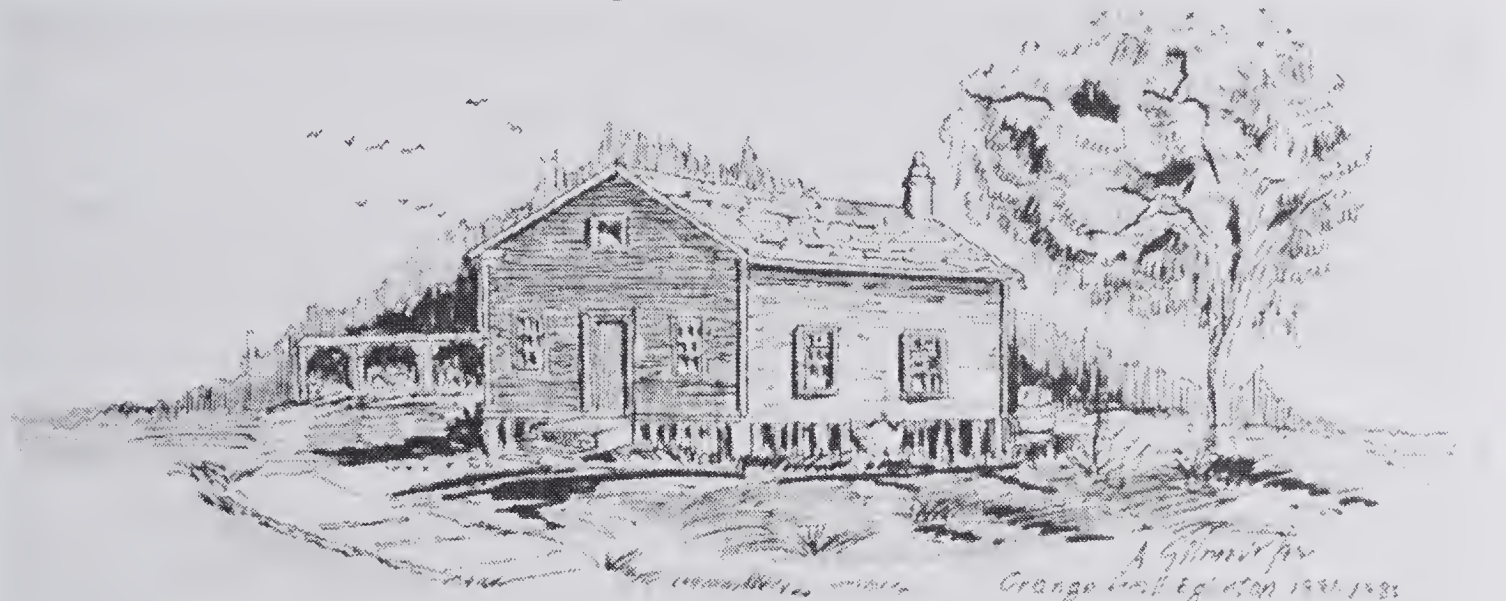
The site of the Tavern was used to build a hotel. In 1858 it was sold to Charles McBride who renamed it Prospect House and in 1863 this becomes the first home of York Lodge.



If you want to find it now, it is on Yonge Street just above Eglinton, the present site of Postal Station K. If you do go, you will see something fairly rare. The emblem of King Edward VIII, who of course was never crowned. It was built during the ten months between the death of King George V and Edward's abdication.

The original by-laws state that we met at Eglinton, in the County of York, Canada West.

The first Master of the Lodge was John C.T. Cochrane, who lived in



York Mills. An insurance agent, justice of the peace and listed as a director of the London & Canadian Loan Agency. He was a member along with Jacob Snider of St. Andrews Lodge #16.

Back then were what was known as “moonlight” lodges. We met on the Thursday on or before the full moon. Remember, there was no street lighting in those days. The only transportation was the Thompson Stage Coach, which ran up Yonge Street from the Red Lion Inn just north of the Bloor Street Toll Gate to Richmond Hill.

I imagine that in most Lodges their first candidate were no more significant than others that followed them. This is not the case with York Lodge. Our first candidate was John Fisher, whose portrait graces this room. Fisher was born in Perth, Scotland in 1838 and came with his parents to Canada at age 17. He showed an interest in



carpentry and was apprenticed to Nicholas Maugham in Eglinton Village. In 1861 he formed a partnership with James Ramsay and they built many houses and buildings in the north end. They built the Town Hall for North Toronto in 1882; they built both the public schools in North Toronto - one of which is named after him. John Fisher School is on Erskine Avenue, just east of Yonge Street.

In 1889 at the age of 51 he married Elizabeth Snider who was 45, the sister-in-law of his partner. In 1891 he became the first mayor of the Town of North Toronto when it separated from the Township of York, an office he held for 13 years. This expanding town took in Davisville, Eglinton and Bedford Park.

If there was a Guinness Book of Masonic Records I would submit the name of R.W. Bro. Fisher, as he was the Installing Master for York Lodge for 40 consecutive years.

Fisher died May 28, 1911 at the age of 73. A public service was held in the Council Chamber at the Town Hall, followed by a Masonic Service. The pall bearers were members of York Lodge. As a special tribute the children from the two public schools were given a half day off to watch the funeral procession.

Members of York Lodge led the procession down Yonge Street with the town fire brigade in the rear. When Bro. Wilfred Maindonald received his fifty-year pin in 1970, he told how as a very young lad, he watched the procession and was so impressed by the members of York Lodge walking that he vowed he would join masonry one day.

The mayor that followed Fisher was Alonzo J. Brown, who owned the Ambrose Kent Regalia Company. He was Mayor until annexation in 1912 to the City. Brown was Master of York in 1904 and PD-DGM in Toronto District C.

I now refer to what is probably York Lodge's prized possession - the George Bond apron. If you were paying attention at the beginning



you will remember that the planning meetings to form the Lodge were held in Bond's home, although he never joined the Lodge. The apron was worn by John Fisher on his Initiation May 28, 1863 and was supplied for the occasion by Bond. In April 1948 V.W. Bro. Ray Harper presented the apron to the Lodge on behalf of the widow of Bro. Ernest Brown, who was the son of R.W. Bro. Alonzo J. Brown, W.M in 1904 and as it turns out, she was related to the Bond family.

Here is the full description: It was made in Scotland in 1700, which makes it 313 years old. It is 22" wide and 17" deep with a one-inch fringe on the flap all around the apron with the exception of the top. One may note the rising sun, the All-Seeing Eye, the full moon, the seven stars, the VSL-three candlesticks with burning candles, the working tools of the various degrees, the pillars and two globes. All of which are painted on the front of the apron - truly a work of art. Could I be so bold as to suggest that this could be the oldest Masonic apron in Canada?

In 1872 the Lodge received dispensation to move one-half mile south to the unincorporated village of Davisville, to Littlefield's Hotel on the south-east corner of Yonge and Davisville. Wm Littlefield was a member of the Lodge and was elected W.M. in 1876 but died before his Installation and W. Bro. John Fisher was again elected Master for his fourth term. The community took its name from John Davis, an Englishman, who established a pottery near Yonge and Millwood. He was the first postmaster in 1870, a school trustee for 25 years. Davis donated the land for Davisville Methodist Church on the West side of Yonge Street, which is today Glebe Road United Church. The village of Davisville never had much opportunity to grow. To the south of it 200 acres of farmland were laid out for Mount Pleasant Cemetery, stretching from Yonge to Bayview. John Davis was a member of York Lodge who he died in 1891. Several of his sons, also Lodge members, carried on the pottery business for many years until it closed in 1931. His son, Joseph was active on municipal affairs becoming mayor of North Toronto in 1898.



The two years in Davisville were decisive. The Lodge bought a corner lot in Eglinton, across the road from their old home the Prospect Hotel, and built a two-story building and called it York Masonic hall. They rented the ground floor to York Township for council meetings and office for the town clerk. The corner stone was laid by M.W. Bro. William Mercer Willson and the silver trowel he used is in possession of the Lodge.

Needless to say, R.W. Bro. Fisher was one of the builders. R.W. Bro. A.J. Brown in a letter remembers that as a boy of 8, school children were given a half holiday to witness the laying of the corner stone. Some 75 pupils arrived at the Davisville Hotel and then headed the brass band up Yonge Street. It shows the status of the Lodge in the community that on at least two occasions, school children were given half days off to witness something connected with the Lodge.

A prominent township official was Arthur Lawrence Willson. Master of York in 1868 who was township clerk and treasurer and also secretary treasurer of the Masonic hall.

Now we come to November 30th 1881. You remember the Prospect Hotel, our original home? Well, it is across the road and it catches fire. The fire crosses the road and both buildings are destroyed by fire. Both the Lodge and York Township lost all their records, except for the warrant which was saved as was the minute book which was not in the building at the time. It gets worse, the aforementioned W. Bro. Willson had been paying the insurance premiums and was then reimbursed. However, when it came up for renewal he declined to pay as he stated that the trustees had not paid him for the last premium. So were not insured. It was thanks to the kindness of Ashlar Lodge that York was able to find temporary accommodations.

The Township then erected a two-storey building known as the Town Hall and the second floor was rented to the Lodge. So we went from being the landlord to being the tenant. In the meantime we met at the Orange Hall which stood on the south side of Eglinton Avenue, near where Duplex Avenue now intersects it.



I could not help but notice during my researches of this period that during this time the subject of alcohol in the building was continually being discussed. There obviously being pro and anti alcohol factions in the Lodge. I suspect this reflected society at large at this time. There was one amusing incident when the Tyler Bro. Edwards signified his intention to resign since the inventory of ale and porter did not tally from one meeting to the next, but he was persuaded to withdraw his resignation when a brother informed the W.M. there was a loose board in the back of the cupboard, whereupon the Lodge made good the losses to Bro. Edwards. I also learned a new word. It seems the Lodge did not have Ladies Nights back then, instead they were called “Conversaziones.” After that they were referred to as “At Homes” and then Ladies Nights.

In 1906 York Lodge made another move, having decided to again own their own building. York Masonic Hall Company became a joint stock company and the company purchased a lot just south of the southeast corner of Yonge and Eglinton, now the Town of North Toronto. They erected a two-storey building, later numbered 2253 Yonge Street. The building was dedicated in 1909 and was to be our Masonic home until 1926. The mortgage was burned in 1918. You know how families have their own “legends” well so do lodges. You know the famous marching song from WW1 “It’s a Long Way To Tipperary”? Well, supposedly it was first sung in North America at a York Lodge Ladies Night in 1912. Also in 1912 during a meeting of the Lodge a large chandelier which hung from the centre of the ceiling started to swing like a pendulum and at the same time cracking noises were heard in the wall. A hasty exit from the room then ensued, where it was learned that a severe earth tremor or earthquake had occurred. Tie rods had to be put in place to anchor the walls. The work was done by a Mr. Fred Hickley who subsequently joined the Lodge and was eventually awarded the William Mercer Wilson Medal.

In 1926 our new Masonic home was Five Eglinton East. The Lodge celebrated its 100th Anniversary in this building. The fact that the Lodge was able to afford these buildings did not happen by accident.



In my researches I was struck by the fact that the purchase of stock in the Temple Company was ongoing. At virtually every meeting and social function, money was raised to purchase stock. I am continually aware as I appreciate this wonderful Masonic Home, the debt we owe to those brethren.

During WW1 the dues of brethren serving overseas were remitted and the Lodge made regular donations to such as the Convalescent Home For Returned Soldiers in Knox College. The June 1918 meeting was devoted entirely to the entertainment of soldiers from the Davisville Military Hospital.

I would now like to cover the careers of several distinguished brethren who were members of York Lodge. The first being V.W. Bro. The Honourable George S. Henry, 10th Premier of Ontario; Initiated into York Lodge May 20 1904; served as W.M. 1914, and was appointed Grand Senior Deacon 1925. He was a charter member and first Master of Cathedral Lodge and a charter member of Todmorden Lodge and Scarborough Lodge. He received a degree in Agriculture from Guelph University and by 1930 became one of Ontario's largest and most successful farmers.

He was elected to the Legislative Assembly as a Conservative in 1913 in the Riding of York East. In 1918 he was appointed as Minister of Agriculture. In 1920 he ran for leadership of the party but lost to Howard Ferguson who led the party to victory in the subsequent election. From 1923 to 1930 he served as Minister of Highways in the Ferguson government. When Ferguson stepped down in 1930 Henry succeeded him as Premier of Ontario. He continued the programme of building roads extending Ontario's highway system from 670 km to 3888 km. One of his legacies being the construction of Canada's first four lane controlled access superhighway, from Toronto to Niagara Falls, later the Queen Elizabeth Way. In the 1934 election, Henry sought a new mandate from the voters in his first election as premier. Some felt the government had little to offer beyond more road construction, and the Tories were soundly defeated



by the Liberals under Mitchell Hepburn. Henry became Leader of the Opposition and retired as Conservative leader in 1938.

George S. Henry is most associated with the Todmorden area of Toronto. His Great Grandfather Henry Mulholland was an original settler but had sold the land early in the 19th Century, Henry brought the property back into family ownership. In 1958 he sold the 460 acres to a British construction firm, that was planning on building a sub-division which was named "Henry Farm". Sad to relate the day after receiving the \$2 million payment he died age 87.

Just once in our history has the Lodge had the honour of having one of our own elected to the office of Grand Master of the Grand Lodge of Canada in the Province of Ontario. Which brings us to M.W Bro. James Patterson Maher whose portrait also adorns this room. For this part of my talk I am indebted to a paper written by the W. Bro. Byron Gohn, who was not only his Lodge brother but worked for him at Maher Shoes. According to Byron, James P. Maher was an Irishman first, last and if he were alive today, tomorrow St. Patrick's Day, he would be clothed entirely in green. He was equally proud of his home town - Picton in Prince Edward County where as he would say "the grass is greener and the sky bluer."

He left Picton in 1909 and came to Toronto where he worked for Reliance Shoe Company. He soon became owner of the business which was the forerunner of Maher Shoes Ltd. He was an Anglican and a devoted member of St Michael and All Angels Church on St Clair Avenue near Bathurst Street. If you are in the area on a Sunday, you may hear the chimes which he donated.

He gave freely of his time and served many organizations. Director of the National Sanitorium, Director of the Metropolitan Boy Scouts Association, Director of the Canadian National Exhibition, the Property Owners Association and during the war years, was a Director of the Advisory Committee of the War-Time Prices and Trade Board, First Chairman of the Toronto City Planning Board



and later Chairman of the Metro Toronto Planning Board. He was a great friend of Frederick G. Gardiner and working together, they made a substantial contribution to the citizens of Toronto.

Masonically he was initiated into York Lodge in 1912, W.M. in 1930, DDGM Toronto District "C" 1934, Deputy Grand Master 1947, Grand Master 1949-50.

As a Director and Past President of York Masonic Temple Limited he gave freely of his expertise to that Company. In 1952, the Mayor and Council of the City of Toronto presented James P Maher with an appreciation plaque which said in part "You are one of the City's most public-minded citizens, ever ready and willing, at the call of the Corporation to lend your good offices in the furtherance of some worthwhile endeavour, tending towards the preservation of the ideals and sacred things of the City." He died August 2nd 1961 and I quote W. Bro. Gohn, "By his passing all of us who knew him lost an able and outstanding leader, but we have been greatly enriched by having been able to count as a friend and brother the late M.W. Bro. James P. Maher."

These are just a few of the many distinguished men who have joined the ranks of York Lodge. They say in history that we stand on the shoulders of those who have gone before us and in preparing this presentation it reinforces the pride I have in belonging to this Lodge. I hope that future historians will look on us with equal pride.

I will close with an amusing anecdote. You may remember back in the 19th Century the incident concerning the missing ale and the Tyler. In 1945 it was the tradition at the Christmas Banquet to have plum pudding with brandy sauce. When it came time to make the sauce, Mrs. Purdue, who had been the caterer for several years, was horrified to find most of the brandy missing. So be warned, when you are around York Lodge do not leave your liquor unattended!



# THE WAR OF 1812-1814

## The United States of America Conflict of Heroes and Sacrifice

by R.W. Bro. John H. Siggins  
Heritage Lodge No. 730

*Date: May 11, 2013*

Sometimes called America's forgotten war, the War of 1812 in reality defined North America as we know it today. The grievances that led to the Declaration of War by President James Monroe in 1812 were longstanding and irascible, the impressment of American

sailors being chief among them. Great Britain locked in perpetual conflict with France since 1793 had begun detaining American merchant vessels and impressing American sailors into service for the Crown. Finally pressure mounted and many in Congress saw an opportunity to bring this practice to an end and annex all of Canada at the same time. After the Loui-

siana Purchase and the immense territory that had been acquired, questions remained what we had attained.

Explored at great peril by our Masonic Brothers Captain Meriwether Lewis and Captain William Clark and the Corp of Discovery to the Pacific and Brother Zebulon M. Pike in the Rockies, the opportunities seemed endless. Most Americans felt that our Canadian





neighbors would welcome American sovereignty above English rule, sharing in what would become a unified continent, they were profoundly mistaken.

The sheer size of the war theater was staggering and the low density of population on the western frontier of America and Upper Canada could barely meet their own needs of subsistence. In spite of that the Great Lakes, Western Territories and Upper Canada for the most part would bear the hardships and devastations of this conflict. From the Gulf of St. Laurence to begin the war where the U.S.S. Constitution defeated H.M.S. Guerriere and H.M.S. Java in the engagements that earned her name of “Old Ironsides” as the British cannonballs bounced off her triple thick oak hull. Old Ironsides would also go on to defeat the H.M.S. Pictou, H.M.S. Cyane and H.M.S. Levant. She currently serves as a museum ship for the United States Navy and is the oldest commissioned naval vessel in the world.

Forward now to that Mississippi riverbank where M.’W.’, General Andrew Jackson commanding militia, pirates under Captain Lafite, Cajuns and Tennessee regulars marked the final conflict. Five miles south of New Orleans at Chalmette Plantation on 9 January 1815 General Jackson devastated General Pakenham’s superior force inflicting 2,042 casualties 291 killed including Generals Pakenham and Gibbs, 1,267 wounded and 484 captured or missing. The Americans suffered 71 casualties 13 dead 39 wounded and 19 missing in action. Ironically the Treaty of Ghent had been signed weeks earlier in Europe making this sacrifice by these heroic soldiers even more tragic. 2043 miles separate the first and last major battles giving some scale as to the breadth of this struggle. To add insult to injury, on 10 April 1815, the largest volcanic eruption in recorded history at Mount Tambora, Java would complicate the recent peace with crop failure and starvation on a global scale bringing the year with no summer to North America.



## The Western Front the American perspective:



*List of Congressional Gold Medal Recipients. Clerk of the U.S. House of Representatives.*

Oliver Hazard Perry's Gold Congressional Medal speaks volumes of the heroic actions of Commandant Perry and his actions in the Battle of Lake Erie.

"Perry set sail from Put-in-Bay, Ohio on the morning of Sept. 15, 1813, to meet the British fleet under Commodore Barclay.

This action known as the "battle of Lake Erie," or more commonly as "Perry's Victory," obtained him an immense popularity, partly attributable to the manner in which it was announced by the famous dispatch, "We have met the enemy and they are ours." Congress rewarded him with a vote of thanks, a medal, and the rank of Captain.

This fleet comprised the Chippewa, Detroit, Hunter, Queen Charlotte, Lady Prevost and Little Belt. The opening shot of the engagement was fired from the British flag-ship Detroit, to which Captain Perry replied from the Lawrence. This was immediately followed by a storm of iron hail from the entire British fleet that soon played havoc with the rigging, masts and bulwarks of the



Americans. The battle now took the form of a duel, the heaviest vessels in each fleet confronting each other. The *Lawrence* was reduced to a hulk by the steady fire of the *Detroit*, and in two hours only one gun was left mounted and the deck was crowded with dead and wounded. The *Niagara* floated out of range, owing to the lightness of the wind, and was unable to give assistance to the *Lawrence*, and the rest of the American fleet were of little use on account of their light armament. Perry, assisted by Chaplain Breeze, Hambleton the purser, and two unwounded sailors, continued to work the one remaining gun of the *Lawrence* until a shot killed Hambleton and dismantled the gun. A British victory seemed imminent when the undaunted Perry determined on a bold move. Ordering a boat lowered, with four sailors, and his brother Alexander, and with the flag of the *Lawrence* on his arm, he left the ship, and sheltered by the smoke and escaping a volley fired by the enemy, was rowed to the *Niagara*, where he hoisted his commodore's flag and assumed command.

Captain Elliott volunteered to bring up the laggard schooners to his support, and a new line of battle was formed at close quarters. The wind freshened and the American fleet under full sail bore down upon the enemy. In endeavoring to wear ship, the British ships, *Detroit* and *Queen Charlotte*, fell foul, and taking advantage of the situation, the *Niagara* dashed through the enemy's line, discharging both broadsides as she passed the gap. The *Caledonia*, *Scorpion* and *Trippe* broke the line at other points, and the batteries of the *Niagara*, assisted by the riflemen in the tops, so disabled the enemy that after seven minutes of fighting the flag of the *Detroit* was lowered and four of the six British vessels surrendered.

The two smaller boats that attempted to escape were pursued and captured by the *Scorpion* and *Trippe*."

This was the first time in history that an entire British Naval Squadron surrendered. His dispatch to General William Henry Harrison



after the victory said “We have met the enemy and they are ours” two ships, two Brigs, one schooner and one sloop. All of the prize ships were successfully towed to Erie and refitted and repaired joining the US fleet. Fittingly Perry received Commander Robert Heriott Barclay and the British surrender on the deck of the devastated Brig Lawrence to bring into sharp emphasis, hardships his crew had endured.

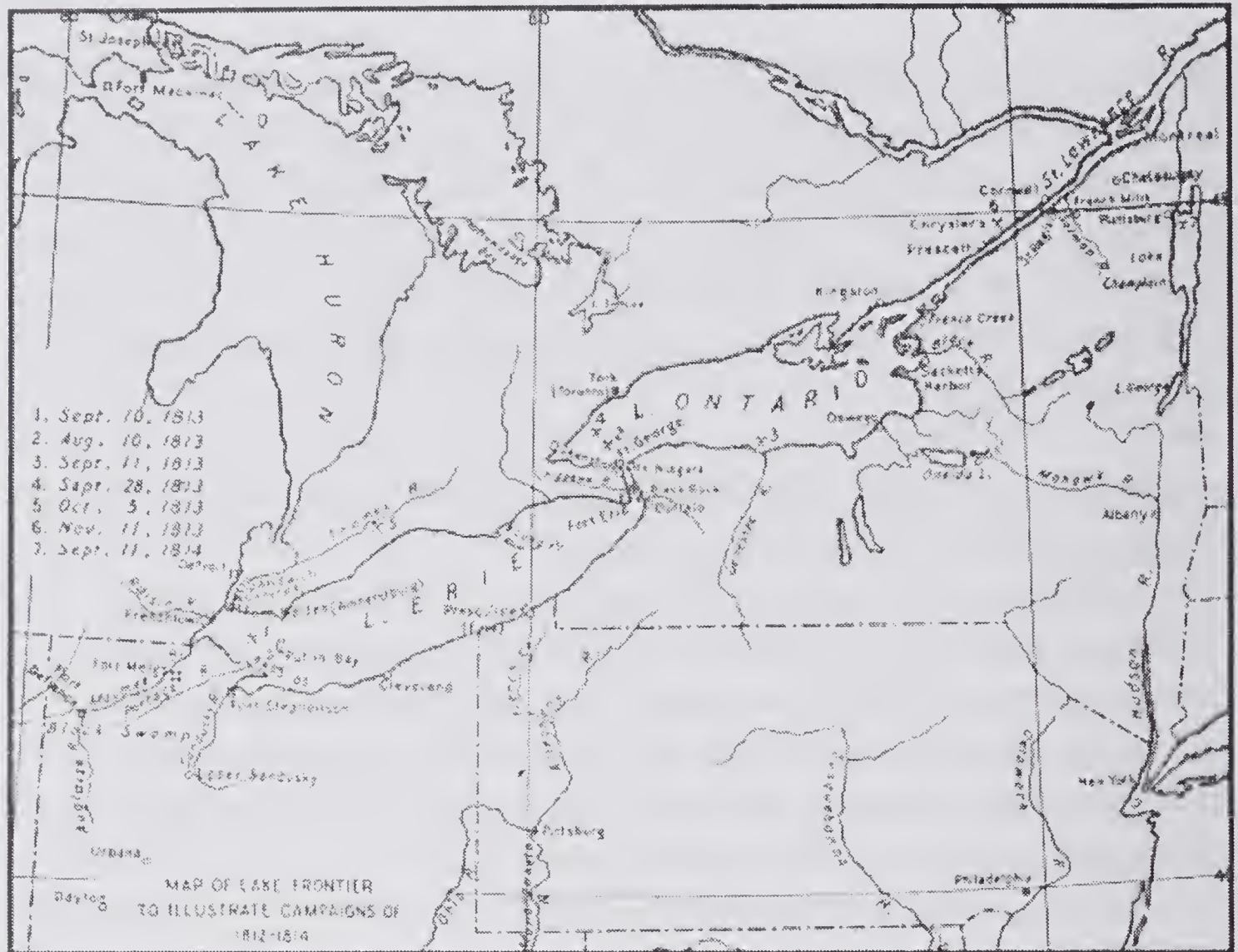
In a letter to his wife, Perry’s sailing master William Vigneron Taylor eloquently described the battle:

*“The Lawrence alone rec’d the fire of the whole British squadron 2 1/2 hours within pistol shot—we were not supported as we ought to have been. Captain Perry led the Lawrence into action & sustained the most destructive fire with the most gallant spirit perhaps that was ever witnessed under similar circumstances.”*

*William Taylor, 15 September 1813*

In fact, Perry was involved in nine battles that led to and followed the Battle of Lake Erie and they all were pivotal in the war. What is overlooked and underappreciated are his physical participation and strategic leadership influencing the outcomes in all nine Lake Erie military campaign victories. The Capture of Fort George, Destruction of munitions at Olde Fort Erie. The rescue of five vessels from Black Rock. Getting the fleet over the Presque Isle sandbar and Blockading British resupply for one month prior to the Battle of Lake Erie. Planning the Thames invasion with General Harrison; Winning the Battle of Lake Erie and then winning the Battle of Thames. Perry’s achievements are celebrated with an obelisk at Misery Bay on Presque Isle and the world’s largest Doric Column 352 feet capped with an 11 ton bronze urn at Put – in – Bay - South Bass Island, Ohio. The memorial in Newport R.I. serves as his burial place being reentered from Trinidad following his death. In addition many towns, villages, institutions and schools are named for the hero of Lake Erie. The United States has also constructed 56 Oliver Hazard Perry class Frigates, 39 still in service with USN or our allies.





Freemason Captain Daniel Dobbins deserves recognition as the man that actually built the fleet. He also went to Washington and convinced the Government to expend the resources needed for this monumental effort. Building of the fleet with Commandant Perry in eight months' time in the wilderness was an implausible accomplishment. Dobbins Landing in Erie is named in his honor and his Brig Niagara is on display, reconstructed in 1913 for the Battle Centennial.

Major General William Henry Harrison commanded United States forces in the victory at the Battle of the Thames where Tecumseh, Shawnee Chief and Roundhead his Wyandot confederate were killed in action. This victory sealed the end of Tecumseh's dream of uniting native people against expansion in the west. A relief on the Frieze of the United States Capitol portrays the death of Tecumseh etched for future generations carved in history. General Proctor for his part in a mismanaged retreat and defeat would be reprimanded.



Harrison's fame would carry him all the way to the White House and the distinction of delivering the lengthiest inaugural speech of any U.S. president in a freezing rain with no overcoat or hat. The ensuing respiratory difficulties would also make him the shortest serving president and the first to die in office. His 100 foot tower and tomb overlook the Ohio river at North Bend, Ohio a fitting resting place for the hero of the Thames.

Lt. Colonel Winfield Scott's first engagement was taking charge of the landing in the Battle of Queenston Heights. Scott along with Brigadier General William Wadsworth were forced to surrender and taken prisoner in this British victory. Paroled in a prisoner exchange, Scott returned to Washington to advocate for equal punishment for prisoners. Promoted to Colonel, he would be decorated for his role in the Battle of Fort George, this American victory is considered textbook military strategic planning and execution. In March of 1814, Scott was promoted to Brigadier General at 27, one of the youngest General Officers in US history. He was in command of the 1st Brigade in the American successes at Chippewa on 5 July 1814. Scott had a crucial role in the Battle of Lundy's Lane on 25 July but suffered very serious wounds. American commander, Major General Jacob Brown as well as British – Canadian Commander Lieut. General Gordon Drummond were also wounded. Scott for his valor was promoted to Brevet Major General but could not return to the field for the remainder of the war due to the severity of his wounds.

The longest serving General in US history, Scott began his service under President Thomas Jefferson and ended under Abraham Lincoln. Nicknamed "Old Fuss and Feathers" because of his insistence on proper military decorum and dress. He died in 1866 and a statue in his honor would later be placed in Scott Circle Washington DC, he was laid to rest by a grateful nation at West Point NY.

President James Madison is included here because he is the only US President to serve in combat while President, he manned an artillery piece and led the militia during the British victory at Wash-



ington DC. First Lady Dolley Madison achieves heroic status for removing the portrait of George Washington and artifacts from the Presidential Mansion before the invading British force put it to the torch. She remained very popular and beloved, her 1848 funeral was the largest ever held in the capital. Madison died in 1836 the last of the founding fathers and is buried at Montpelier the family estate in Orange Virginia.

George Will once wrote “If we truly believe the pen is mightier than the sword, it would be Madison DC instead of Washington DC”.

Madison’s portrait remains very collectible in the United States, it adorns the \$5,000.00 bill.

New York Freemasonry encompassed over two hundred Lodges by the wars end but very few in the western frontier reflecting the sparse population. Freemasons in New York also liberally contributed to the relief of British prisoners in the war.

Masonic participation was essential to the American effort particularly in the gathering of supplies and materials for ship construction through Brother Dobbins.

Sacrifices made by both sides in this extended conflict were compounded by the fact that ancestral and fraternal bonds abounded. The treaty of Ghent called for the prewar borders to be restored so in a heartbreaking way for both sides it illustrated the futility of conflict to settle disputes. After so much sacrifice, death and destruction the people on both sides of the border welcomed lasting peace between our nations to this day.

In 1988 after 173 years an extraordinary event occurred when the remains of 56 American soldiers were repatriated to the United States Military Cemetery in Bath, from newly discovered graves at the Battle site in Fort Erie.



R.'W.'. Ric Simpson was kind enough to resurrect this event for me. Representing in a touching way the fondness, friendship and brotherly love that exists between the Canadian and American people. May it always be accordingly into the next 200 years.

R.'W.'. John H. Siggins

- Master, Justice Robert H. Jackson Lodge of Research
- Ref: Who's Buried in Grant's Tomb; Brian Lamb
- <http://militaryhistory>
- Pennsylvania Historical and Museum Commission.  
Pennsylvania and the War of 1812. 1964.
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1925
- [nationalheritagemuseum.typepad.com/library\\_and\\_archives/war-of-1812](http://nationalheritagemuseum.typepad.com/library_and_archives/war-of-1812) Dr. Aimee Newell
- Jacob Brown and the War of 1812 – Frank B. Latham



# THE WAR OF 1812-1815

## The War That Shaped Our Nation A Survey of the Histories The Canadian Perspective

All participants in all wars, and their descendants,  
have their own perspectives on events.

D. Peter MacLeod : Four Wars of 1812

*In all history there is no war which was not hatched by the governments,  
the governments alone, independent of the interest of the people,  
to whom war is always pernicious even when successful.*

Count Leo Tolstoy (1828-1910)

by M.W. Bro. Raymond S. J. Daniels  
B.A., F.T.C.L., A.R.C.T., F.C.F.  
P.M., P.G.J.W., P.G.M.



The Heritage Lodge A.F. & A.M. No. 730 G.R.C.  
Brock Daylight Lodge A.F. & A.M. No. 745 G.R.C.

St. Catharines

*Date: May 11, 2013*



- R.W. Bro. W. Douglas Mitchell, Worshipful Master, The Heritage Lodge No. 730
- W. Bro. Ted Dunsmore, Worshipful Master, Brock Daylight Lodge No. 745
- R.W. Bro. Burns Anderson, Recipient of the Grand Masters Award of Merit
- R.W. Bro. John Siggins, Past Grand Director of Ceremonies, and Member of the History Committee of the Grand Lodge of New York
- Members of Grand Lodge, Present and Past
- Brethren

I consider it a singular honour and a distinct privilege to share this topic with our distinguished Brother from the Grand Lodge of New York. R.W. Sir, at your earliest convenience, please convey my most sincere fraternal greetings to M.W. Bro. James E. Sullivan, the Grand Master, and extend my gratitude for the assistance he provided in arranging your participation. This collaboration proves yet again that Masons are indeed ‘Brothers without Borders.’

To be invited to give this paper in a Lodge named for the hero of Upper Canada, Major General Sir Isaac Brock is symbolically significant. Here we can feel a tangible link with our beginnings. Indeed, there are those that credit this distinguished and daring British Army Officer with creating the nation we celebrate two centuries later as ‘*the true North, strong and free*,’ and credit the North American War fought between 1812 and 1815, from the Canadian perspective, with the preservation of our distinct Canadian national identity – all agree that it was a defining moment in both Canadian and American history. The bicentenary of this important event provides an opportunity to journey through time that we may be the better informed of what shaped our destiny.

Let me make a disclaimer at the outset. I can make no claim to be either an academic historian or a scholarly authority. As a Canadian with British heritage, and proud of it, I am interested in the



strange combination of cultural loyalties that makes us unique as a nation. I have read a number of the histories and biographies that have been published over the years to satisfy my innate curiosity. This paper, therefore, expresses the view of one representing the average Canadian – whatever that may mean.

During and preceding the commemoration of the bicentenary of this conflict, there have been many studies of all aspects, military, political, biographical and social published by Canadian, American, and British historians, both professional and amateur, as well as journalists in books, magazines and newspapers. As Freemasons our Grand Lodge has been well served by our professional advisors, the Grand Historian, V.W. Bro. S. Michael Jenkyns, and the Grand Archivist, V.W. Bro. Daniel J. Glenney, both of whom have written extensively on the Freemasonic connections with the War of 1812. Professor Renee Lafferty of the History Department at Brock University has done extensive research which she has generously shared with us in lectures on two occasions. Dr. Lafferty will present the fifth Annual Sankey Lecture next March 30 2014 at Brock. In the period when military lodges with travelling warrants were spreading Freemasonry abroad, especially in the New World, many officers and men on both sides, including Native Americans, were active members of the craft.

A balanced article from an American perspective by Dr. Aimee E. Newell, Director of Collections, Scottish Rite Museum and Library, Lexington, Massachusetts, entitled 'Dawn's Early Light – The War of 1812: Two Centuries Later' was published in The Northern Light, the journal of the Northern Jurisdiction of the Ancient and Accepted Scottish Rite.<sup>1</sup> Dr. Newell argues that it was "*primarily a naval war*" and concludes, "*In the end, the results of the war were unclear at best and a failure at worst.*"

The fourth annual Sankey Lecture given by Professor Joy Porter at Brock University earlier this year (2013) addressed "Native American Freemasonry: Joseph Brant to the 21<sup>st</sup> Century."

<sup>1</sup> *The Northern Light*, Vol. 43, No. 1, February 2012 – available online



War always has a human side, too often submerged in the fire and smoke of battle. This War of 1812 produced heroes – Major-General Brock (1769-1812), Tecumseth (c.1768-1813), and Laura (Ingersoll) Secord (1775-1868) became the enduring icons in Canadian popular culture.

It also produced traitors, the most infamous among which was Joseph Willcocks (1773-1814). He was neither a Canadian nor an American, but an Irish-born immigrant. An ambitious opportunist, Willcocks was elected to the provincial assembly and edited an anti-establishment newspaper in Newark. In 1813 he formed a company of ‘Canadian Volunteers’ that fought with the Americans until he was killed at the Siege of Fort Erie in 1814.

The city of Brockville, originally Elizabethtown, was renamed in 1812 following Brock’s death at Queenston on October 13. Brock Township is in Durham Region. Streets and roads throughout present day Ontario bear his name. When Brock University was founded, the last order the General issued forms the motto chosen, ‘Surgite!’ – Latin for “*Push on!*” In my hometown of Orillia on Lake Couchiching, far removed from the battlefields of 1812, one of the old streets is Tecumseth, named for the Shawnee Indian Chief killed in the Battle of the Thames in 1813. Laura Secord Chocolates, founded in 1913, was named in her honour. Monuments to all three have been erected – principal among which is the Brock Monument at Queenston Heights, the cornerstone of which was laid on 13 October 1853 and officially inaugurated on 13 October 1859, replacing the original monument erected in 1823 and destroyed by Fenian sympathizers in 1840. The mortal remains of Sir Isaac Brock and those of his aide-de-camp, Lt.-Col. John Macdonell, were placed in a vault at the base of the column.

It is of interest to note in passing that the chairman of the monument committee formed in 1840 was Sir Allan MacNab,<sup>2</sup> Provincial Grand Master of the Third Provincial Grand Lodge and subsequent-



ly Grand Master of the Ancient Grand Lodge of Canada. When the new monument was completed and dedicated nineteen years later, MacNab, himself a veteran of the War of 1812, presided over the ceremony and delivered the principal address.<sup>3</sup> One wonders what part, if any, the Masonic Order played in these ceremonies, either of the cornerstone-laying or its dedication. The broadsheet in the Archives of Ontario announcing the 'Form of Procession to be observed at the Laying of the Foundation Stone of the Brock Monument' in 1853 refers only to 'National and Other Societies.'

One of the earliest biographical sketches of Major-General Brock in my possession was published in the 'Makers of Canada' series in a volume shared with Governor John Graves Simcoe, written by Lady Edgar Scott, and published in 1909. Two recent books, A Matter of Honour: The Life, Campaigns and Generalship of Isaac Brock (2011) by Lt.-Gen. Dr. Jonathon Riley and The Astonishing General: The Life and Legacy of Sir Isaac Brock (2011) by Dr. Wesley B. Turner provide us with detailed insight into this iconic figure. Dr. James Laxer, Professor of History at York University, has contributed Tecumseth & Brock: The War of 1812 (2012). The well-known exploit of Laura Secord has been recounted and documented by Cheryl MacDonald, Laura Secord: The Heroic Adventues of a Canadian Legend (2005) and by Peggy Dymond Leavey, Laura Secord: Heroine of the War of 1812 (2012).

Dr. Riley raises the question of Brock's membership in the fraternity. He states: "*It is of note that the 8<sup>th</sup> Foot had a strong body of Freemasons in its ranks and operated a regimental lodge, No. 156. This had been active throughout the regiment's service in North America, and indeed the first Masonic lodge in Upper Canada was that at Newark (modern Niagara-on-the-Lake) which had been started by members of the regiment ... while the 8<sup>th</sup> was in garrison at Fort Niagara. It is known that Brock was a member of this lodge in later life and it can therefore be safely assumed that he joined the Masonic order while a*



young officer in the 8<sup>th</sup> Foot.”<sup>4</sup> Most historians caution that this assumption, attractive as it may be to us, is based on circumstantial evidence and remains undocumented.

While some academics might snobbishly sneer at the popular histories written by Pierre Berton, The Invasion of Canada, 1812-1813 (1980) and Flames Across The Border, 1813-1814 (1981) and republished in one volume in 2011, it must be admitted that Berton was a great storyteller.<sup>5</sup> Berton, with the keen sense of the journalist, writes in the present tense, giving the reader a sense of immediacy and presence. This is documentary story-telling at its best. In what he describes as “social history” he takes us into the centre of the action.

Here is the Canadian perspective in a paragraph. In the introductory Overview to the second volume entitled “*The All-Canadian War*” Berton writes: “*The border war of 1812 was a singular conflict. Geography, climate, weather, language, and propinquity combined to make it distinctively Canadian. It was a season war; campaigns were timed with one eye on the calendar, the other on the thermometer. It was a stop-and-go war; seeding and harvest often took priority over siege and attack. It was a neighbours’ war (but no less vicious for that): men fought their own kin; others refused to fight; trade between enemies was frowned on but never successfully suppressed. It was a pinch-penny war: ... It was a long-distance war, fought on a thousand mile front ... Finally, it was an incendiary war in which private homes as well as public buildings and military fortifications went up in flames, fuelling a desire for revenge that transcended strategy and politics.*”<sup>6</sup>

What is the purpose of history? What is the object of the historian in writing history? Perhaps it is not simplistic to suggest that history is written to involve the reader in the events of the past – to

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4 Riley Jonathon. *A Matter of Honour: The Life, Campaigns and Generalship of Isaac Brock*. Montreal: Robin Brass Studio Inc., 2011. p. 24

5 Pierre Berton (1920-2004)

6 Berton, Pierre. *Flames Across the Border*. Reprinted Anchor Canada 2011. P. 394



provide a sense of being there. In this exercise in ‘time travel’ Berton succeeds completely.

It was Bro. Rudyard Kipling <sup>7</sup> that reminded us: *“If history were taught in stories, it would never be forgotten.”* As Professor J. L. Granatstein, Canada’s most distinguished military historian wrote of Pierre Berton, *“Berton moved into the terrain abandoned so foolishly by the academic historians, and he found broad, sweeping subjects that captured huge audiences. All were themes of national importance and national interest. ... journalists-turned-popular-historians ... found intrinsic interest in the stories of the Canadian past. ... Their stories leapt off the pages, captivating Canadians – and informing them. The best of the journalists became the nation’s story-tellers, the creators and keepers of the national mythos.”* <sup>8</sup> The words of Bro. Samuel Clemens, better known to us as ‘Mark Twain,’ <sup>9</sup> written in his Notebook of 1885 come to mind. *“My books are water; those of the great geniuses is wine. Everybody drinks water.”*

In commemoration of the bicentenary of the beginning of what has been more accurately termed the North American War of 1812-1815, the Canadian War Museum mounted a special exhibition which presented four perspectives of the conflict through the eyes of the war’s four main participants: Canadians, Americans, the British and Native Americans. <sup>10</sup> The following is from the promotional posting on the Canadian War Museum website: *“All four key participants have their own interpretations of the significance of the War of 1812. For Canadians, it was a series of American invasions successfully repelled by French and English-speaking Canadian militia, British Regulars (members of the Royal Navy or British Army), and First Peoples warriors. For Americans, it was about standing up to Britain, which was trying to interfere with the United States’ overseas trade.*

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7 Rudyard Kipling (1865-1936) Freemason

8 Granatstein, J. L. *Who Killed Canadian History?* Toronto: HarperCollins Canada, 1998 pp. 70-71

9 Samuel Clemens (1835-1910) Freemason

10 June 13 2012 – January 6, 2013 MacLeod, D. Peter. *Four Wars of 1812.* Vancouver: Douglas & McIntyre, 2012.



*To the British, the conflict was vastly overshadowed by the concurrent war against Napoleonic France and is little remembered today. For Native Americans, the war was a desperate fight for freedom and independence as they struggled to defend their homelands.”*<sup>11</sup>

An oft quoted phrase variously attributed to Napoleon Bonaparte and Winston Churchill, claims that “*History is written by the victors.*” That begs the question: Who won the War of 1812? Who were the Victors? One eminent historian’s monograph is entitled, “The War That Both Sides Won.”<sup>12</sup> An article in MacLean’s Magazine written by Peter Shawn Taylor, entitled ‘Damn Yankees: The New War of 1812.’<sup>13</sup> stating “*the Americans insist on imaginatively claiming that they won the war.*” The headline on the cover story boldly stated: “*It was the victory that made us a nation. Now the Americans are rewriting history to claim they won.*” The eminent historian, J. C. A. Stagg, Professor of History at the University of Virginia reasons that “*the fact that the United States had survived the war at all without incurring any significant losses became a good enough result to permit Americans to transform it into a triumph in its own right.*”<sup>14</sup> It might be more helpful and informative to examine what parties were at war and what political and economic interests were in conflict. The War of 1812 was not a ‘made in Canada’ event. The distinguished American historian, Professor Gordon S. Wood in his classic study of the period, after characterizing it as “*the strangest war in American history*” yet ranking it as “*one of the most important wars in American history,*” describes the War of 1812 as “*a second war for independence and a defense of republicanism itself.*”<sup>15</sup> When the American President, James Madison signed the declaration of war on June 18, 1812, it was a war against King George and Great

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11 From the Canadian War Museum website

12 Turner, Wesley B. *The War of 1812: The War That Both Sides Won.* Toronto: Dundurn Press, second edition 2000.

13 Maclean’s Magazine October 17, 2011, pp. 56-59

14 Stagg, J. C. A. *The War of 1812: Conflict for a Continent.* Cambridge: Cambridge University Press, 2012. p. 48.

15 Wood, Gordon S. *Empire of Liberty: A History of the Early Republic.* Oxford University Press, 2009. Chapter 18, p. 699



Britain. The invasion of colonial Canada was the means of bringing pressure to bear on Great Britain. Initially, it was considered an easy conquest by America – “*a mere matter of marching*” an over confident Thomas Jefferson had boasted. It was not entirely an idle boast. The Upper Province was sparsely settled, and mainly by recent immigrants from south of the border lured north with the promise of land grants. Where would their loyalties lie? (After all ‘blood runs thicker than water.’) Many Americans thought that their former friends, relations and neighbours would view the invading army as liberating them from despotic British rule. Even Brock had concerns about the loyalty of the Upper Canadians.

There is little doubt that one of the primary causes motivating Madison and the ‘war hawks’ in Congress was territorial expansion – what in later times would be termed ‘Manifest Destiny’ when the entire continent would inevitably become American.

One of the most even handed and fair minded studies was published by Professor Alan Taylor, who teaches American and Canadian history at the University of California, Davis. The title of his book, The Civil War of 1812: American Citizens, British Subjects, Irish Rebels, and Indian Allies,<sup>16</sup> indicates a somewhat different perspective by identifying the connections among the principal belligerents.

When the Treaty of Ghent was signed on Christmas Eve, 1814, it is not unrealistic to conclude that everything was put back to square one. That does not account for the loss of lives and destruction of property that the war caused. York was destroyed and looted (April 26, 1813) Newark was burned (December 10, 1813). In retaliation, the British burned Washington. (August 24, 1814). The Republic gained two iconic national symbols as a result of the war: ‘The Star Spangled Banner’ was penned by Francis Scott Key as he watched the bombardment of Fort McHenry, Baltimore in 1814. Combined

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<sup>16</sup> Taylor, Alan. **The Civil War of 1812: American Citizens, British Subjects, Irish Rebels, & Indian Allies.** New York: Alfred A. Knopf, Random House Inc., 2010.



with a melody composed by an English cathedral organist, John Stafford Smith, it was officially adopted as the National Anthem in 1931. The President's House became the White House when it was whitewashed to cover the fire-blackened walls after it was torched by the British in August of 1814.

Rather than '*the war that both sides won*' it might be considered '*the war that nobody won*.' The real losers in this conflict were the Native Americans. Tecumseth's vision of a great nation with its own territory was shattered forever.

While the administrative seat of government was located at Montreal in Lower Canada, it was Upper Canada that bore the brunt of the invasion, focused along the Niagara frontier. Here the major battles were fought – Queenston, Stoney Creek, Fort George, Fort Erie. From a Canadian perspective, Upper Canada as a British colony was preserved. The motto of the Province of Ontario, *Loyal She Began, Loyal She Remains* was proven.<sup>17</sup>

As Freemasons we understand the significance and appreciate the importance of symbols. The Canadian perspective of this conflict is symbolized by a medal – a medal never awarded. In December of 1812, the Reverend John Strachan, Anglican rector of York founded The Loyal and Patriotic Society of Upper Canada as a charitable organization to provide clothing for the Canadian militiamen serving on the Niagara frontier. In 1813 the Society had a medal cast in gold and in silver, the Upper Canada Preserved medal, for presentation to the officers and men that had fought in the defense of the colony. On one face is a laurel wreath and the words, 'FOR MERIT. PRESENTED BY A GRATEFUL COUNTRY.' The other has a stylized map of the Niagara River: on the right, or United States side of the waterway, a flustered American eagle flaps its wings, while across the border, on the left, an industrious Canadian beaver works away peacefully, protected by a British lion who sits ready to pounce should the eagle try to enter Canada. Around this image are the

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17      *Latin: Ut inceptit fidelis sic permanet.*



words, 'UPPER CANADA PRESERVED.' However, the medal was never presented and the collection was destroyed in 1840.<sup>18</sup> When Dundurn Press undertook the publication of a series of historical studies to commemorate the bicentenary, the series was issued under the title 'Upper Canada Preserved.'

The War of 1812-1815 has been summarized in an article that was published in Canadian Geographic, February 2012. *"The conflict that pitted American soldiers against British armed forces and ultimately laid a foundation for Canada's nationhood. It was a matter of sovereignty for the Americans, expedience for the British, grim choices for First Nations and survival for Canadians. In the end the War of 1812 was an inconclusive series of battles that laid the foundation for today's Canada."*

The real cause for celebration two centuries later is the fact that this was the last war to be fought on Canadian soil – a fact for which we must all be grateful.

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18      *Full details of the Society and the Medal may be found in an article published in The War of 1812 magazine, Issue 6, April 2007 by Dr. Carl Benn and posted on line Napoleon Series.*



# REVIEW

## THE WAR OF 1812-1815

by V.W. Bro. Daniel J. Glenney  
Grand Archivist  
Heritage Lodge No. 730

*Date: May 11, 2013*

Brethren, every Grand Master who serves in that high office makes his own particular contributions to our Order. One of Most Worshipful Brother Raymond S. J. Daniels' many contributions as Grand Master, was his strong support to the study and interpretation of Masonic history.

It is therefore a privilege to be asked to provide a review for the paper written by Most Worshipful Brother Daniels, entitled "War of 1812-1815, The War That Shaped Our Nation, A Survey of the Histories, The Canadian Perspective."

Most Canadians know very little about their own history, and the War of 1812 is no exception. The author has given us a comprehensive foundation from which we can be introduced to the historical events, but also launch into more complex discussions about the long term significance of the War. The author stresses "all agree that it was a defining moment in both Canadian and American history." Much of this history even has a Masonic thread running throughout.

The author agrees with Professor Jack Granatstein, who bemoaned the fact that academics adopted such a dry style of writing that it actually "Killed Canadian History." Both Professor Granatstein and the author admire the inspirational history of the War of 1812 as written by Pierre Berton. The author also quotes Brother Rudyard Kipling, who wrote, "If history were taught in stories, it would never be forgotten."

Any good narrative of high drama, such as Brother Kipling would relate, requires villains and heroes. The author gives us plenty to choose from in this category, by including the worst of the villains, and the best of our heroes.

The villain, Joseph Willcocks, fought at Queenston Heights with the British. The author accurately describes him as “an ambitious opportunist.” By 1813, we see that he had switched his allegiance, raised a company of “Canadian Volunteers” to fight for the Americans, and thus was guilty of betraying not only the Crown, but also his Niagara Masonic Brethren.

On the other hand, the author introduces us to almost larger than life, well documented Canadian heroes such as Laura Secord, Chief Tecumseh, and General Isaac Brock, arguably one of Canada’s most talented military leaders ever. The author documents the adulation felt by generations of Canadians to General Brock as a hero.

The most visible memorial to the General, was the erection at Queenston Heights of Brock’s monument. On a Masonic perspective, one would be particularly intrigued by the section the author included on the inauguration of the Monument in 1859, specifically the fact that the chairman was Sir Allan MacNab. A veteran of the War of 1812, MacNab was also a prominent Freemason.

Given MacNab’s Masonic background, along the persuasive arguments that General Brock probably was a Mason, one must share in the author’s speculations. He argues that a Masonic cornerstone laying ceremony, although not documented, might have been part of the inauguration. This is a tantalizing clue, and an opportunity for further research.

The author presents an interesting assertion, about who won the War. He notes that both Canada and the United States claim to have been the victors. But when one looks at the incredible levels of devastation, the author makes a valid comment. “Rather than ‘the



war that both sides won' it might be considered the war that nobody won."

Native warriors paid an especially high price to support the British. As the author noted, "Tecumseh's vision of a great nation with its own territory was shattered forever." He also states. "The real losers in this conflict were the Native Americans." As Masons, we should never forget that many of these Native chiefs and warriors were also Masonic Brethren.

The author's most important and thought provoking specific point of all, is found in his conclusion. This is the point where he says "the real cause for celebration two centuries later is the fact that this was the last war to be fought on Canadian soil."

During the 19th century, on several occasions, it seemed that another war would in fact break out between Great Britain and the United States. If that had occurred, Canada would have been caught right in the middle once again. However, the hard lessons had been learned. Diplomacy prevailed, to the point where by the beginning of the 20th century, another war became unthinkable.

Today in the 21st century, we take the world's longest undefended border for granted. Surely this a model for the rest of our troubled world to emulate.

Respectfully submitted,  
V.W. Bro. Daniel J. Glenney  
Grand Archivist

# Faith - Religion - Belief Devotion - Doctrine - Doubt

Bro. Sheldon Kofsky

*Date: September 19, 2013*

This guy needs to win the lottery really badly he thinks it will help get his life on track, so he kneels down to pray.

He says "God if you let me win the lottery I will pay my tithe every year and never complain about it." He doesn't win.

The next week he gets down on his knees again and says, "God if you just let me win the lottery I will give my tithe and then some to the church and help the local orphans find good loving homes." He doesn't win again.

The next week he again prays and says, "God I will pay for a modest home and a gently used car and give all the rest to good charities in your name and the church if you just let me win the lottery." Yet again, he doesn't win.

Finally the next week he is so mad and he prays, "God what do you want from me? I don't know what else to promise. Why can't I win the lottery?" Suddenly a big booming voice comes from the heavens and says, "Would you buy a ticket already, please!" It's time for us all to buy our tickets!

The following is submitted as the future of Freemasonry and its beliefs are waiting as to what will happen in the world. Quebec wants to pass a law forbidding everyone in a government office from wearing religious symbols. Belief in a supreme being and a belief in the principles of Freemasonry have changed so much. This paper looks at some of the thoughts about religion and Free Masonry. It is submitted with respect and understanding.



What is the secret we as Masons have? One that is so obvious to each of us!

Webster's dictionary defines "religion" as

- a) A belief in a divine or superhuman power or powers to be obeyed and worshipped as the creator and ruler of the universe
- b) Expression of such a belief in conduct and ritual

The answer to the question about Freemasonry being a religion depends on who is asking and who is answering.

I have spoken to many masons and asked them if Freemasonry was a religion in its presentation, history and understanding, without a moments thoughts the immediate answers have been, "No, Freemasonry is not a religious organizations, BUT.....

- In several surveys done the answers were "yes" religious, Christian and Hebrew in faith and I have also been told agnostic.
- In Freemasonry there are Christian event days i.e., the St. John's days December 27 and June 24 are celebrated in lodges.
- The symbol for faith on Jacob's ladder in most lodge is a cross not the VOTSL which is one of the three great lights of masonry. Jacob's ladder came to him in a dream in the desert, where GOD spoke to him saying " I am the Lord GOD of Abraham "
- The toasts in many lodges are made in a specific religious manner.
- Lodges interviewing a potential brother asking which house of worship they attend.
- The concordant bodies having oaths to Christianity symbols of secular faith, or communications of the VOTSL.

- There are to be no Masonic meetings or events on Sundays or specific holidays other than faith services.
- District Divine Services re: the location and content of the ceremony.
- Freemasonry demands from its members the same upright moral conduct as does the church and is ever ready to lend that great spiritual institution its assistance. It encourages church affiliation and pledges loyal support in all moral uplift.
- The world of Freemasonry claims it is not a religion, nor a substitute for one.
- It is a philosophy of its own, which is in harmony with religion, the school and all other worthy organizations.
- The Master Mason thinks of Freemasonry as a charitable, benevolent, educational and religious society.
- The qualifications to be a Grand Chaplain.
- The events of the third degree, being brought back.
- Many say we are a brotherhood of men in the all seeing eye of GOD or the family of GOD.
- The term GOD is used throughout our ritual.

**Basic Principles:** Freemasonry is not a religion, nor is it a substitute for religion. It requires of its members a belief in God as part of the obligation of every responsible adult, but advocates no sectarian faith or practice. Masonic ceremonies include prayers, both traditional and off the cuff, to reaffirm each individual's dependence on God and to seek divine guidance. Freemasonry is open to men of any faith, but religion may not be discussed at Masonic meetings.

**The Supreme Being:** Masons believe that there is one God and that people employ many different ways to seek, and to express what they know of God. Freemasonry primarily uses the term, "Great Architect of the Universe," and other non-sectarian titles, to ad-



dress the Divine. In this way, persons of different faiths may join together in prayer, concentrating on God, rather than differences among themselves. Freemasonry believes in religious freedom and that the relationship between the individual and God is personal, private, and sacred.

**Volume of the Sacred Law:** An open volume of the Sacred Law, “the rule and guide of life,” is an essential part of every Masonic meeting. The Volume of the Sacred Law in the Judeo/Christian tradition is the Bible; to Freemasons of other faiths, it is the book held holy by them.

**The Oath of Freemasonry:** The obligations taken by Freemasons are sworn on the Volume of the Sacred Law. They are undertakings to follow the principles of Freemasonry and to keep confidential a Freemason’s means of recognition. The much discussed “penalties,” judicial remnants from an earlier era, are symbolic, not literal. They refer only to the pain any honest man should feel at the thought of violating his word.

**Freemasonry Compared with Religion:** Freemasonry lacks the basic elements of religion:

- (a) It has no dogma or theology, no wish or means to enforce religious belief.
- (b) It offers no sacraments.
- (c) It does not claim to lead to salvation by works, by secret knowledge, or by any other means. The secrets of Freemasonry are concerned with modes of recognition, not with the means of salvation.

**Freemasonry Supports Religion:** Freemasonry is far from indifferent toward religion. Without interfering in religious practice, it expects each member to follow his own faith and to place his Duty to God above all other duties. Its moral teachings are acceptable to all religions.

- We know Freemasonry is not a religion. Masons who treat it as such are mistaken.
- Freemasonry strongly encourages its members to belong to an established religion, although that is not a requirement for membership (only that a candidate professes a belief in a Supreme Being).
- Freemasonry is a fraternal organization that encourages morality and charity and studies philosophy.
- It has no clergy, no sacraments, and does not promise salvation to its members.

What makes Freemasonry unique is that it affords the opportunity to all faiths and only asks that the man being initiated answer three questions to join and that those questions relate to the GAOTU.

We must be aware of cowans who attempt to alter our fraternity. We must continue to have Freemasonry represent everyone especially in these days of difference. Our Freemasonry is based on the groundwork which supports all faiths, sects, and creeds. Once Freemasons unite under its standard they will build the future of faith and understanding of all religions.

To maintain this accord we must not have prejudices that could divide us and cause these rifts to destroy our craft. The peace, harmony and solemnity of the lodge is mentioned in the work.

The truth, justice, honour and virtue of Freemasonry bring us together in brotherly love, the religious philosophy and values must continue to be our legacy and will continue to be our supreme challenge.

Changes in Freemasonry over the years have become fact instead of fiction. When this happens the fiction becomes the fact and it is most difficult to remove the changes.

- Those who still kneel at the altar when opening or closing the VOTSL.



- The open position of the VOTSL in each degree.
- The tools in the third degree: thus, my brother the WT of the MM teach us to bear in mind, and to act according to the laws of the Divine Creator, so that when we are summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's great architect lives and reigns forever and ever.

Freemasonry is not a religion in any sense of the word.....

- Church membership is not a requirement, yet membership in any church is no bar to admission.
- There is nothing in the requirements of Freemasonry to prevent a Catholic, Christian, a Mohammedan, a Jew, a Buddhist, a Protestant, a Mormon, or any member of any religion from becoming a member

According to Silas H. Shepherd,

“There is nothing better understood among Masons than that Freemasonry is not a religion.”

Such is the usual response that will be given by most Masons when the Lodge is questioned by concerned friends and relatives or subjected to criticism by churches or other Christian organizations. However, the fact that Freemasonry is in fact a religious institution can be thoroughly documented from the writings of the most respected Masonic authorities themselves. Below are given only a few of the many quotes that are available on this subject from the published works of the Lodge:

As Freemasons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Divine.

**Yet:** Freemasonry is in many ways the ultimate religion because of its dedication to brotherhood amongst men without limitation to

core beliefs which one man may practice differently from another. It is these differences which define who we are, and it is the similarities of our moral fiber, as taught within our religious practices, which unite us in the fraternal lodge we attend.

Religion plays the defining role for Freemasons because of this; the moral fiber which is our personal foundation is melded into the greater structure of Freemasonry, uniting the lodge into the strongest fraternity known to man, having lasted for generations, and continuing into the next.

**Let us spread light.**— There is a story of a little girl at Sunday school who was asked “What is a saint?” She recalled the stained glass windows in the church, and replied, “A saint is a man that the light shines through.”

The concept of ‘light’ in many orders one advent prayer has the lines, Shine through us, O Lord, into this dark world of ours. Light up the spaces of our souls once more.

The prayer of St. Francis says, in part,

“Lord, make me an instrument of your peace.

Where there is hatred, let me sow love,

Where there is darkness, light, in the Bible,

“You are the light of the world.

So let your light shine before men,

that they may see your good works”.

‘Light’ is certainly an often-repeated idea in Freemasonry with the most central image being that we move ‘from darkness into light’.

- The light of charity, and the light of Brotherly Love motivate us all to do what we can to make a difference in the world.



During this season and in the time to come let us be sure that the light shines through us. If we each illuminate our small corner of the world, together we will dispel the darkness. is a central theme

### How Do I Do It?

It seems a daunting task to be a ‘spreader of light’, but only because we may be unaware of how we affect the people we know or meet.

One summary of Masonic ideals states that a mason is:

“a man who quietly and modestly moves in the sphere of his life. Who aids his fellow men without self-interest . . . who is tolerant . . . and who, when he has done good work or good deeds, will retire into the multitude.

So we lighten the darkness by being ‘good men and true’; by being helpful and compassionate; by remaining calm and making positive responses; by refraining from spreading gossip. We offer aid or sympathy to those who suffer or need support. As Freemasons, we might reflect the motto of the Boy Scouts, that of being “a friend to all and a brother to every other scout”. Perhaps this is the time to call someone you used to work with or socialize with? A simple ‘Hello, how are you’ will brighten anyone’s mood.

A man stood before God and said, “Look at all the suffering, the anguish and distress in your world. Why don’t you send help?” God responded, “I did send help. I sent you.”

“Let us act as the dictates of right reason prompt us: cultivate harmony, practice charity, and live in peace with all men.”

**On Religion** -Freemasonry is not a religion, but the ideals of the order are certainly complementary.

The Dali Lama was asked. “What is the best religion?”

He answered, “The best religion is the one that gets you closest to God. It is the one that makes you a better person.”

“What is it that makes me better?”

“Whatever makes you more compassionate, more sensible, more detached, more loving, more humanitarian, more responsible, and more ethical.” “There is no religion higher than the Truth.”

With fewer and fewer young men interested in religion, being of different faiths, or having no religion that they accept (no supreme being) it will be even more difficult to address this factor with future perspective members, we will wait for them to ask and when we ask them the question about religion hope they will have the answer that brings them into the craft.

Once in the door will they see the VOTSL the same way we each do and will they answer the question posed as they kneel hoodwinked in the first few seconds after they enter the lodge with truth?

Not being a religion but being perceived as a faith based group how will that be seen in the future?

In closing Mackey, one of the great authorities on freemasonry, says

“Freemasonry in every sense of the word is indebted solely to the religious element which it contains for its origin and for its continued existence and that without this religious element it would hardly be worthy of the cultivation of the wise and the good.”

Freemasonry is not a religion, but its content is certainly religious in character as are, indeed, many organizations that function outside church doors. Parliamentary proceedings, many players in sporting events open with prayer thoughts, but I doubt anybody would consider parliament or sports a religion.



# Simply Glengarry County

by R.W. Bro. Perry McConnell

*Maxville - October 19, 2013*

I will begin this presentation with some of the well-known accounts of the early history of Glengarry and work our way up through the years and possibly get sidetracked on some the highlights of an area of Ontario that is perhaps not familiar to many of you.

Glengarry was established in 1792 as one of Upper Canada's first 19 counties and named after the Glen in Inverness Scotland, bordering the Garry River. Originally extending from the St. Lawrence to the Ottawa Rivers, the County was subsequently divided in half to create Prescott.

Glengarry was settled by Scottish Loyalists, and 1,217 clansmen comprising five emigrant groups arriving from the Scottish Highlands between 1785 and 1793. Lancaster was named after the English county of the same name. In addition George III was Duke of Lancaster before he became King.

The first "free land" the Loyalists encountered in 1784, was dubbed the "Lake" or "Sunken" township since the land was considered too swampy to be habitable by the Loyalists. Nevertheless, Surveyor Lieutenant Walter Sutherland and his men found it to their liking and settled here. By October of 1784 a report of Disbanded Troops and Loyalists stated that Township No. 1 had 36 men, 15 women and 39 children.

The town of Lancaster grew along the waterfront. The inauguration of steamships on Lake St. Francis in 1826 from Montreal turned South Lancaster into the "Gateway to Glengarry." This was reinforced when the Grand Trunk Railway opened its station a little

more than a kilometer north of the Raisin River creating New Lancaster or the Upper Village.

Charlottenburg was named after Charlotte, King George III's wife. Originally settled by Loyalists, the Township was "generally" settled in 1786 by the Knoydart Highland Scot Catholic emigrants. These two Townships were created on January 1, 1850 and amalgamated on January 1, 1998 to create South Glengarry.

Lochiel was named after the Chief of the Cameron Clan, which made-up a large number of the pioneers.

Kenyon was named after the Welsh Chief Justice of England, Lord Kenyon at the time of settlement. These two Townships created on January 1, 1850 were amalgamated on January 1, 1998 to make North Glengarry. The western border is known as the Indian Lands. The Indian Lands, also known as the Nutfield Tract, is a two mile wide corridor going east from Glengarry County. Starting on the St. Lawrence it runs north to the height of land or 21st Concession on the County's northern border. The lands are believed to be a Native passage from the St. Lawrence to the Ottawa.

However, as in all traditions there is more than one view and some claim it is the ancient border between Algonquin lands, which drained into the Ottawa and Mohawk land, which drained into the St. Lawrence. My uncle's and Grandfather's farm was on this high point in Glengarry and from the house and barn the water drained north to the Ottawa and South to the St. Lawrence Rivers. This is particularly reinforced by the fact that the corridor does not extend to the Ottawa. Not part of the original Loyalist Land Grants, the Indians at St. Regis were granted hunting and gathering rights on this 30,690 acre plot under Treaty No. 57. The passage of the Municipal Act of 1847 ended Mohawk claims to the land and it was subsequently granted to tenants and squatters. My house here in Maxville is situated on Indian Lands.



Glengarry has long been thought of as the Scottish county of Ontario - numerous though other Scottish settlements in the province have been. It was originally settled by Scots and their descendants make up a large fraction — though a minority of the inhabitants of the county today. The Scottish pioneers of Glengarry were made familiar to many readers by the once celebrated novels of Ralph Connor.

The history of Glengarry seems curiously lopsided. Most of its most colourful events and personalities belong to a little less than its first two generations. This was when Glengarry saw the settlement of the United Empire Loyalists and successive groups of Highlanders, the achievements of the Rev. John Bethune of the Presbyterian and the future Bishop Macdonell of the Roman Catholic church, the War of 1812 and the services of the Glengarry Light Infantry in preserving Canada for the British crown, and perhaps the greatest of all the glories of early Glengarry, the North West Company of fur traders. Most of the most eminent men of the company were associated, many of them very intimately, with Glengarry County. But after all this, there is a falling off which makes Glengarry history resemble the life of someone who, after filling his early years with adventure, quietly settles down to a safe and quiet life.

In this later period, covering about the last century and a quarter, what can the historian searching for colourful material find to continue the narrative of Glengarry on the same level of vividness with which it began? He will find hardly anything except John Sandfield Macdonald, a native son who became the first premier of Ontario, and a surprising number of competent or excellent novelists who took the county as their subject. In the last 30 years Glengarry has finally shown to those willing to look and listen what a great county it has become.

Glengarry was a home of Scots from the very beginning of settlement. When land had to be found in Canada for the United Empire Loyalists, some of them were settled in the south of what is now Glengarry County, along or close to the St. Lawrence. Most, though by no means all of the Loyalists of early Glengarry were Scots; those

who were Scots we real most always Highland Scots. They included Highlanders from Sir John Johnson's settlement in the Mohawk Valley of New York state who had originally come to America in 1773 — the same year the Hector brought its Highlanders to Pictou, Nova Scotia. The arrival of the Loyalists in Glengarry was followed by an influx of other Highland settlers directly from Scotland in to the same locality. Some arrived singly or as members of individual families. Others travelled in large groups. The earliest, or one of the earliest, of the large groups were those brought to Glengarry by Fr. Alexander Macdonell in 1786. Composed of some 500 Highlanders it is said to have contained nearly everyone from his Highland parish of Knoydart. Fr. Macdonell became the first priest of St. Raphael's, which was founded by his group of migrants, and he ministered to his fellow Roman Catholics there till his death in 1803.

St. Raphael's is situated in the former Charlottenburgh Township, now South Glengarry on the seventh concession back from the St Lawrence River. Commenced by Alexander Macdonell, vicar general and future Roman Catholic Bishop of Upper Canada, this large stone church served a congregation of Gaelic-speaking Catholic Highlanders who had settled in the easternmost county of Upper Canada in 1786. For a time St. Raphael's function as the administrative centre of the Roman Catholic Church in Upper Canada and today is recognized as the founding church for the Anglophone Catholics of the province.

The church was constructed during a period when the province was still under the jurisdiction of the Bishop of Quebec, a state of affairs which continued until 1826, when the dioceses was divided and Macdonell became the first Bishop of Kingston (Upper Canada). Evidence of this transitional period in Church history is preserved by Macdonell's plan for St Raphael's, which resembles the cruciform design popular in Lower Canada from 1812 to 1830.

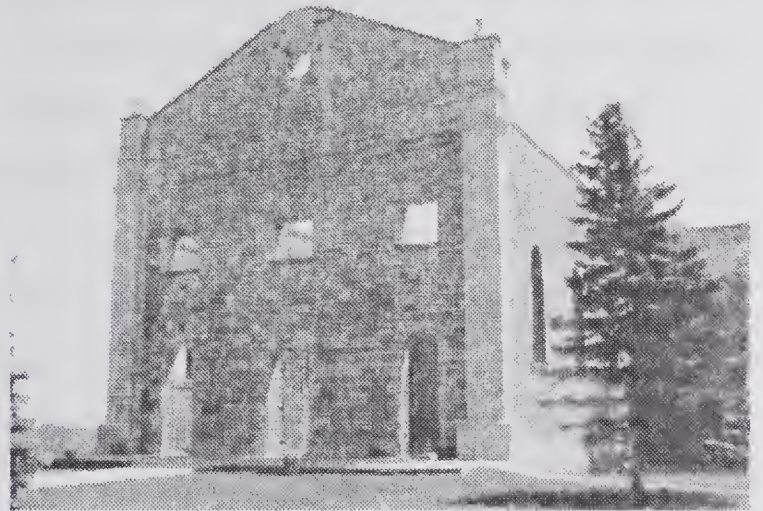
Throughout the early 19th century, St Raphael's constituted the largest parish of Roman Catholics in the colony. Its significance was



reflected not only in the size of the church but also in the educational buildings that were associated with it. These included a large stone presbytery which Macdonell built for his own use in 1808 and which served from 1817 as a boys' school; a single story building which once housed the former College of Iona, a seminary established by Macdonell to train young men for the priesthood; and a school building for girls of the parish (since demolished). These were among the first Roman Catholic educational institutions in the province. Macdonell's account book indicates that payment for the first load of cut stone was made through the building contractor and master mason, Archibald Fraser, in the spring of 1816.

### The Fire

In 1970 a fire destroyed St Raphael's roof, its 1830's tower and all of its interior decorations. Fortunately the outer walls were spared and thus its plan, its impressive scale and its fine masonry work - three physical characteristics of Macdonell's church



- remain. The parishioners of St Raphael's decided to preserve the ruin and build an unobtrusive modern church against its southwest corner. The original structure was designated as Heritage property 1974 under the Ontario Heritage Act and an Ontario Heritage Foundation Grant supported the work of consolidation.

Despite the church's loss of original purpose, its stark silhouette against the rural landscape of Glengarry County powerfully engages the minds of all who see it, evoking those early days in the history of the Church and preserving the memory of those intrepid settlers. The Ruins were declared a National Historic Site in 1999.

In 1994 an independent body of local Glengarrians, The Friends of the Ruins St. Raphael's Inc., was formed as a non-profit body dedicated solely to raising funds to stabilize the walls of the Ruins in or-

der that they may be a permanent monument to the people of one of the founding settlements of the Canadian nation.

Here is a Presbyterian Church situated in Dunvegan that is about 140 years old and is still being filled every Sunday by local parishioners and where, incidentally, I was married and my daughters were christened. It is mentioned later as the last church in the county where the service was given in Gaelic.



Farming was the main occupation of Glengarry families and although the county is well watered by the Raisin, the Baudette and the Delisle Rivers, as well as several branches of the Rigaud River, the land did not produce too many rich farms and it became customary for the young men to winter in the lumber shanties to supplement their income. Tales of log drives and shantymen belong to Glengarry's cultural heritage. The men also left for parts of the United States and the western provinces seeking a more lucrative way of life.

By the early nineteenth century Glengarry's population was almost exclusively Scottish. Gradually this began to change. A shortage of land in the populated areas of the neighbouring Quebec townships induced French Canadians to move into Glengarry. Some of the Scots, in turn, moved to settle elsewhere. Today the population of the county is about half French and half English. Because of this trend, many of the Protestant churches fell into disuse while the Roman Catholic churches flourished. In 1978 there were 2 Anglican, 5 Presbyterian and 11 United churches, with one Seventh Day Adventist. There were 15 Roman Catholic churches in that same year.

In 1789 the first post office of Glengarry was opened at Charlottenburgh. It served an area of almost 500 square miles, although most of the people were concentrated along the river front and a



few miles inland. Mail couriers on foot or horseback ran the mail to various destinations. Canoe, river steamer, stagecoach and railway were also used at various times. In 1869 the mail came up the north shore of the St. Lawrence via the Grand Trunk Railway. From the first post office of 1789 to the last opened in Williamstown in 1833, Glengarry numbered 58 post offices. In the late 1800's many were, for various reasons, closed and the coming of rural mail in the early 1900's caused the closing of others.

The Montreal Telegraph Company built a telegraph line across Glengarry in 1847 to provide communication between Toronto and Montreal. They located a station at Lancaster and one in Cornwall. This was the first of such telegraph lines that were built in Glengarry. The telephone first came to Cornwall in 1880 and was soon followed by this service in other centres, and by 1911 the telephone was available to anyone in Glengarry who wished to have it.

The Grand Trunk Railway opened in 1855 between Montreal and Brockville with a station at Lancaster. In 1856 the line continued to Toronto. In 1882 the Canada Atlantic line was completed in Glengarry County greatly benefiting the county. In particular, Maxville quickly thrived as a principal intermediate station on the line, with new stores and hotels built for the welcome commerce. In 1904 the Grand Trunk bought the Canada Atlantic. In 1914 Glengarry's final railway was the Stormont and Glengarry line connecting Cornwall with the CPR main line and five more railway stations were opened in Glengarry making a total of 19 altogether.

Alexandria, founded as Priest's Mills in 1819, became the county seat and principal shopping area for the district. Today it is still the most important centre in Glengarry. By 1903 Alexandria's industries included Munro and McIntosh, carriage makers, the Schell Factory and Foundry, and the Canadian Bond Hanger Company. The Graham Creamery opened in 1922, the Carnation Plant in 1952 and Brown's Shoe Company in 1960.

The first newspaper, the Glengarry Times, under its editor, J.C. McNeil printed a first issue in December 1880 in Lancaster. The paper foundered and was followed in three or four years by the Glengarry Review, a Conservative-slanted paper which changed its name in 1888 to the Glengarrian. The Liberals then established the Glengarry News in 1892 and today it is the sole newspaper in Glengarry.

Glengarrians of Scottish descent retain an active interest in their culture and are proud of the Gaelic language which is zealously preserved. The Glengarry Highland Games, held annually in Maxville, are the largest of their kind in North America. The Nor'Westers Museum, opened in an old brick school in Williamstown in 1957, and the Glengarry Pioneer Inn and Museum in Dunvegan, both tell the early history of the county. The Glengarry Historical Society was organized in 1959. Historic sites are in evidence all over Glengarry. Sources for the social history of the earliest Glengarry settlers are poor.

They did not keep diaries or write autobiographies. Even a hundred years later, Glengarry was not productive of these documents. Even making allowances for illiteracy, it can be assumed that the earliest settlers wrote many personal letters or had them written for them but very few of them have survived. There are various travellers' accounts of early Glengarry but these do not tell much about the daily lives of the ordinary people. Travellers, in any case, were likely to describe only the settlers who lived next to the great river - highway — the St. Lawrence. John Howison, who visited Glengarry sometime in the years 1818-1820 but seems to have seen only the settlements next to the St. Lawrence, complained that the Glengarrians were unambitious, obstinate, and dirty. But a friend of the future Bishop Macdonell, who came to Glengarry to visit him, spoke more cheerfully in a letter of 1814:

“You might travel over the whole of the county and by far the greater part of Stormont without hearing a word spoken but the good Gaelic. Every family, even of the lowest or-



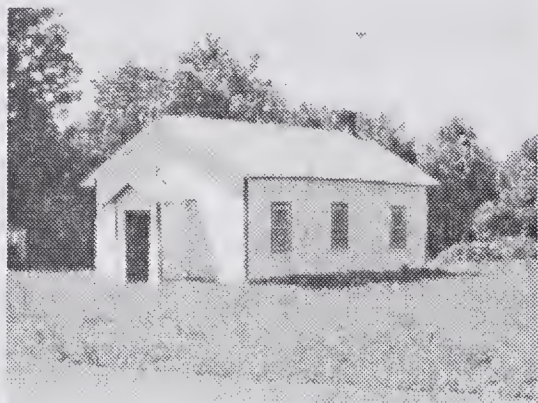
der, has a landed property of two hundred acres, the average value of which, in its present state of cultivation, with the cattle, etc., upon it may be estimated at from 800lbs. to 1,000lbs. However poor the family but indeed there are none can be called so), they kill a bullock for the winter consumption; the farm or estate supplies - them with abundance of butter, cheese, etc. Their houses are small but comfortable, having a ground floor and garret, with a regular chimney and glass windows. The appearance of the people is at all times respectable, but I was delighted at seeing them at church on a Sunday; the men clothed in good English cloth and many of the women wore the Highland plaid.....”

Cleared and tiled land now sells for 8 to 10 thousand dollars an acre. The number of Scots in Glengarry has shrunk far faster than the population as a whole. The Scots resident in Glengarry now amount to less than half their numbers at the time of Confederation. Then there were close to 16,000 Scots in Glengarry. But in 1961 the census returns listed a little over 7000 “British” ie Scots in Glengarry.

Meanwhile, the old language of Gaelic has nearly disappeared, though rather recently. Few, if any native of the county could maintain a conversation in it today. However, many people still live in Glengarry who spoke it in their childhood. As late as the 1940's one could still hear occasional Gaelic conversations. The Kenyon Presbyterian church at Dunvegan, shown earlier, in the northwest of the county, was apparently the last Presbyterian Church in Ontario to hold regular Gaelic services. Not till 1932 were they reduced from every Sunday to once a month, and then in 1934, just two years later, they were ended once and for all.

A powerful force in the breakdown of Gaelic in Glengarry is believed to have been the elementary school system. Children who learned Gaelic as their first tongue at home switched to English while going to school and so abandoned Gaelic.

What a contrast! This one room school only closed a short time ago. this modern elementary school nearby has been open for many years.



French is of course today a common language in Glengarry, but nearly all the people of French descent also speak English. As virtually none of the Scots have learned to speak French, communications between the two racial groups are carried on in English as the one language known to both.

Agriculture is important in Glengarry but it hasn't been agriculture on a large scale such as one finds in Western Ontario. The family farm, long the basic economic institution of Glengarry, is more over visibly in decline in the county. When family farming is abandoned by the owner - operators on a farm an arrangement is often reached by which one of the neighbours works the land while the owners continue to live in the house which hence forth becomes merely a residence devoid of any agricultural significance. When a farm is sold the purchaser is often a city businessman in search of a weekend home. However, more recently, those fields have now been combined and worked by a few businesses like farmers in a way never seen before in this part of the province. Some of these larger farms are "Century Farms" and have been in the same family for over 100 years.

But you have read and heard about that history before.

What is history? By definition "History is

"A systematic, written account of events, particularly of those affecting a nation, institution, science, or art, and usu-



ally connected with a philosophical explanation of their causes; a true story, as distinguished from a romance; -- distinguished also from annals, which relate simply the facts and events of each year, in strict chronological order.

Does it matter how long ago the events occurred, I don't think so. So if we look at modern history and only go back as much as 50 to 100 years do we see something different here in Glengarry. An article that is published weekly in the Glengarry News, the local newspaper, called Auld Lang Sang now goes back 110 years. One of the recent entries that had occurred in a July 1903 edition reports

“The Munroe and McIntosh Carriage Company has about completed its orders of buggies for the season totaling nearly 4,000 carriages. Over 1,000 cutters are now under construction and another 1000 will have been completed in the twelve month period ending September 1st”. My grandfather who was 100 years old when he passed away in 1995 used to tell me stories about when he was a teenager and there were absolutely no automobiles in the City of Ottawa. There are many people in this County that are that age. Is that history for them or yesterdays news?

So why don't we switch to a then and now theme instead and let me show you how in this area they still co-exist allowing us to see history and the modern Glengarry at the same time? I will include the Masonic Lodges also and relate some of their history back 50 plus years or so.

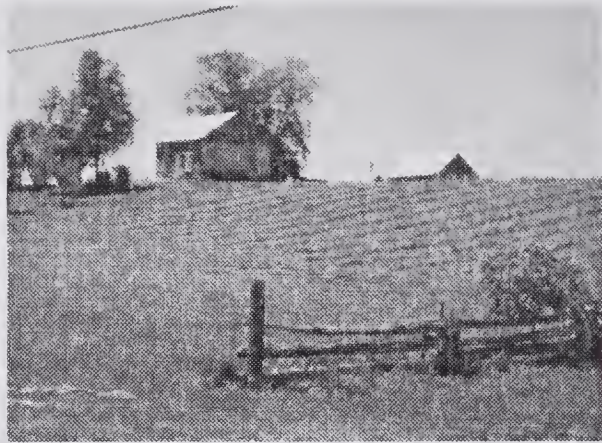
What was it like to live here in this county more than a 100 years ago. Here is an example .This 150 year old house is situated about 10 km NE of here in Dunvegan and the family that lives there cherish their home and what it means to them as much as any other.

This home and farm buildings are still part of an active agricultural business on another concession not far from the modern home. He must have finally given up on the horses for a more modern tractor.





*Log home - Dunvegan*



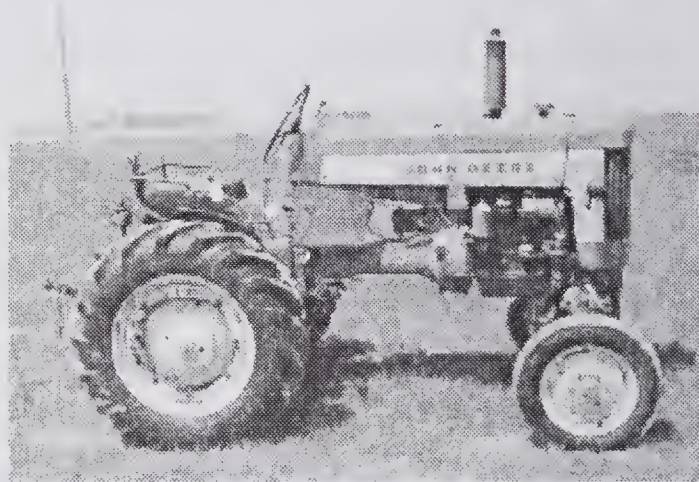
*Log home/farm - Laggan*

As I mentioned earlier, the farming way of life has changed, or has it?

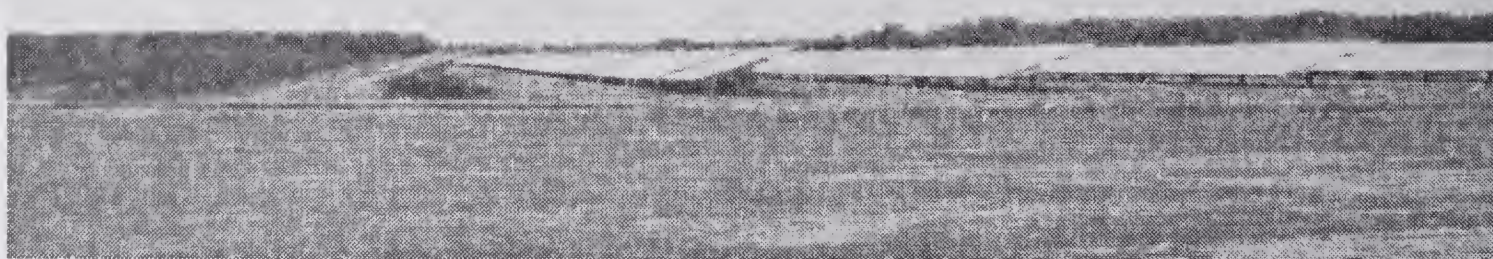
In the last slide we see an active farm with the original sized fields and this type of equipment still in use.

Across the road the buildings are modern and the fields have been opened up and require a much larger tractor and other equipment

By the way, a tractor costs \$400,000 and a combine costs over half million dollars with the separate grain and corn heads.



Where they can't grow corn or hay or soy beans some farmers grow this: a crop that is not necessarily dependent on the weather, regulated by the government and has a respectable return on your investment.





What are the roads like here in Glengarry? Well we still have some gravel roads that were marked out and established over a 100 years ago like this one but we also have good paved ones too and yes we even have two of these, one in the south Hwy 401 and this one Hwy 417 that runs through the north end of the county.

A rural county would not be complete without an annual Fair and Maxville has one of the best with many of the winning participants moving on to the Royal Winter Fair in Toronto each year.



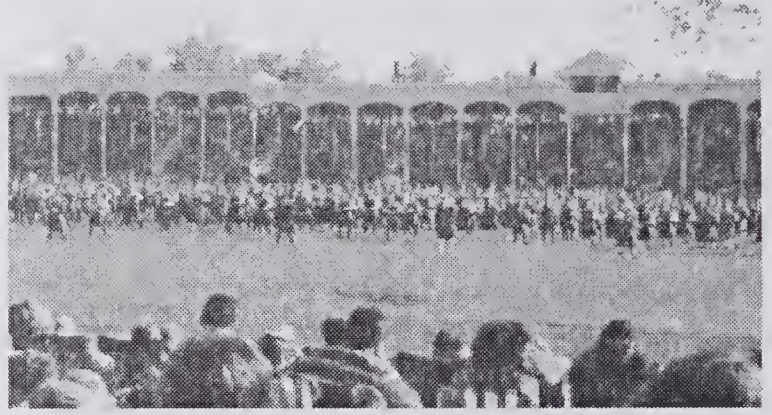
*Look at the horse power in operation here.*

When Glengarrians get together to have a party or to celebrate our heritage and culture and to welcome home friends it usually looks like this

One important item from the very first Highland Games in 1948 was the fact that not only did the Prime Minister of the day Mackenzie King open the Games but he also used the venue to announce for the first time publicly that Newfoundland would become Canada's tenth province. Now that's history in the making. The Glengarry Highland Games is celebrating 66 years in 2013.







The history of two of the four Glengarry County Masonic Lodges and their buildings, one in the south in Lancaster and called Lancaster #207 and one in the north, Glengarry Highland # 418 in Maxville are well documented. So just briefly; This Lodge in Maxville predates the incorporation of the town of Maxville itself.

A meeting for the purpose of forming a Freemason's Lodge in Maxville was held on January 31, 1887. Minutes record that the meeting agreed to ask Grand Lodge for dispensation to organize a Lodge, also asking for a warrant of Constitution, and to ask Lancaster Lodge No. 207, Cornwall Lodge No. 125 and Plantagenet Lodge No. 186 for a recommendation.

It was unanimously agreed that the Lodge be called Maxville Lodge, that the meeting night be the second Tuesday of each month and that the By-laws of Lancaster Lodge No. 207 be adopted pro-tem. In May 1909, the meeting night was changed to the second Friday of each month. It was changed again to the third Wednesday about 10 years ago.

The Charter was granted to Maxville Lodge on July 18, 1888.

The Lodge held its first regular meeting in a building known as Boyd's Warehouse. This building was located near the present site of the Via Rail Station. (not there anymore either) The Lodge met in the Maxville Public Hall from 1887 to 1921. The fire that decimated Maxville's Main Street also destroyed the Hall and with it, the Lodge Room containing all the Masonic regalia.

Temporary accommodation was arranged in the Women's Tote Hall and, on August 6, 1921 the Lodge started to meet in the Independent Order of Odd Fellows Hall (the rental was \$2.00 per night).



The first meeting in the McKay Block at 1 Mechanic Street was held November 9, 1923 and the Lodge subsequently bought the building on March 17, 1960.

The Glengarry News reported the dedication of the new hall on June 6, 1924. It stated that:

“As anticipated the Dedication of the new Masonic Hall, here in the McKay Block on Friday night, 30th May, proved to be an outstanding event in Masonic History in Maxville and District[it] was witnessed by the largest Masonic gathering ever convened in Maxville.”

The Lodge celebrated its 50th anniversary in equally large fashion. The festivities were held in the Maxville United Church Hall. It was at this time that the Senior and Junior Warden chairs were donated by the MacLean and Stewart families both of whom had relatives who were charter members of the Lodge. There were over 140 Masons present for the occasion. (Glengarry News, June 18, 1937).



The Lodge celebrated its 100th anniversary in 1987. A special meeting was held which saw the Lodge room filled to capacity on May 28, 1987, and a banquet immediately followed. As well, the Lodge had a memorial service at the Gordon Church in St. Elmo on September 27, 1987, which was equally well attended.

For economic reasons the Lodge sold the McKay Block in 2008 and continued to meet there until 2009. With the support of Plantagenet Lodge No. 186, Maxville Lodge held several meetings at their Lodge in Riceville until the new Lodge room in the Metcalfe Centre in Maxville was completed.



The first regular meeting in the new Lodge room took place on March 17, 2010, coincidentally, 50 years to the day from the date of purchase of the building on Mechanic Street.



The new Lodge room was dedicated by the M.W. Bro. Raymond S.J. Daniels, Grand Master, and a team of Grand Lodge Officers on October 15, 2010. The ceremony was followed by a splendid banquet attended by over 170 Masons and guests (even more than we had fifty years ago) and included entertainment by Highland dancers and musicians.

In conjunction with the dedication ceremony, it was decided to change the name of the Lodge to Glengarry Highland Lodge No. 418. This new name would better represent a larger area of Eastern District and the Scottish heritage of this historic Lodge.

The first Meeting of Lancaster Lodge # 207 was held on September 12, 1868 in the village of Kirktown, now South Lancaster. The occupation of original members included a cross section of the community including: Railway Conductor, Station Master, Railway Agent, Purser, Baker, two Doctors, Cabinet Maker, Accountant, Blacksmith, Watchmaker, Tank House Operator, 2 Merchants, 2 Hotel Keepers, Cheese Maker, 8 Yeomen, (farmers) and several who listed themselves as "Gentlemen". Present day membership still includes a cross section of the community with a slight shift in the actual occupations, but no "Gentlemen".

Money was scarce in the early days of the Lodge. The original Initiation Fee was \$20.00 and Annual Dues were \$3.00, payable at 25 cents per month. As further examples of the times, on June 11, 1873,



the Lodge reimbursed two Brethren the sum of \$10.30 for expenses incurred while attending Grand Lodge and on August 14, 1878, an entry of Dues Paid by a member was 12 1/2 cents. In spite of this, the Lodge was making charitable donations from a few dollars to as much as \$50.00 to needy Brethren and or citizens.

Lodge Meetings are held on the Tuesday on/or before full moon. This date was selected so there would be light, at least on clear nights, to help Members who drove with horse and buggy, or sleigh, as much as 25 or 30 miles over poorly maintained roads, deep with mud or snow. Some came to Lodge on horse back. As a matter of fact, the Lodge stables were finally dismantled in 1934. Before Lodges were formed in Maxville, Alexandria and Martintown, Lancaster was the only rural Lodge for many miles.

The Lodge moved to rented quarters in "New Lancaster" in 1881. In 1910, the Lodge paid \$1,200 for the former Railway Hotel.

They held their first Meeting in this new Lodge Room in 1911, and continue to meet there today. This 1860 building requires careful attention to maintenance, but two apartments on the ground floor provide some financial relief.



### In summing up...

What most distinguishes the Glengarry Scots of everypart of the county, and of today as well as the past, from most other Ontario people is something implied but not emphasized: an almost Mediterranean sense of the importance of family relationships, of kin-

dred. While no real clan feeling survives in Glengarry, the sense of being part of a blood family, in which the individual is bound to even the remotest cousin by a special bond, is something a Glengarry Scot absorbs from his earliest years. The question, among Glengarry Scots, of who some fellow Glengarrian is almost always to a large extent and often is principally a question of where he fits in to some known network of kinship.

The first two verses of a poem by Ken MacRae:

In the hills of Glengarry my heart lingers still  
 By the lakeside, the burnside, the sturdy stone mill  
 In my dreams there I wander with friends of my own  
 In that old Scottish county, Glengarry my home.

Through the woods and the wilds all the highlanders came  
 They brought fame to Glengarry and gave it the name  
 And I cannot forget it wherever I roam  
 'Tis a Scots bit 'o heaven, Glengarry my home.

I hope you enjoyed Simply Glengarry County and the brief account of the 300 year old history of this area but more importantly remember that history is made every day and we are all part of it.



# THE HERITAGE LODGE OFFICERS

## **Worshipful Master**

**W. DOUGLAS MITCHELL**

revdouglassmithell@gmail.com

905-941-3620

## **Immediate Past Master**

**CHARLES H. M. REID**

charlie.reid@sympatico.ca

416-742-7878

## **Senior Warden**

**DAVID R. MACKEY**

d.mackey@rogers.com

613-836-1070

## **Junior Warden**

**THOMAS W. HOGEBOOM**

thogeboom@sympatico.ca

613-354-3593

## **Chaplain**

**JOSEPH A. DAS**

joedas683@rogers.com

416-291-6444

## **Treasurer**

**ROBERT K. H. KLIAMAN**

rkliaman@cpa-ca.com

905-707-6886

## **Secretary**

**KENNETH E. CAMPBELL**

heritagelod730@xplornet.com

613-476-7382

## **Assistant Secretary**

**ARNOLD MCCAUSLAND**

mc33caus@bell.net

905-567-4856

## **Senior Deacon**

**PRINCE SELVARAJ**

prince.selvaraj@sympatico.ca

416-269-9909

## **Junior Deacon**

**DONALD J. HAMILTON**

dhamilton@rogers.com

519-836-5223

## **Director of Ceremonies**

**KENNETH D. FRALICK**

kdfralick@rogers.com

905-831-1027

## **Inner Guard**

**WILLIAM F. UTTON**

theuttons@rogers.com

905-831-6256

## **Senior Steward**

**THOMAS E. NORRIS**

tom.norris@sympatico.ca

905-852-5448

## **Junior Steward**

## **Tyler**

**WILLIAM N. BRIMER**

wbrimer@cogeco.ca

905-336-5954

**Historian**  
**JOHNF.SUTHERLAND**  
johnsylv@rogers.com  
905-832-8203

**Organist**  
**MURRAY BLACK**  
msblack@sympatico.ca  
416-481-3186

**GRANDLODGE OFFICERS**

Grand Master.....**M. W. BRO. DONALD A. CAMPBELL**  
Deputy Grand Master.....**R. W. BRO. JOHN C. GREEN**  
Grand Secretary.....**M. W. BRO. TERENCE SHAND**  
Grand Registrar.....**R. W. BRO. JACQUES LACOURSE**

**THE HERITAGE LODGE NO. 730**  
**PAST MASTERS**

- |                              |                            |
|------------------------------|----------------------------|
| 1978 Jacob Pos               | 1996 Larry J. Hostine      |
| 1979 Keith R. A. Flynn †     | 1997 George A. Napper      |
| 1980 Donald G. S. Grinton    | 1998 Gordon L. Finbow †    |
| 1981 Ronald E. Groshaw       | 1999 P. Raymond Borland    |
| 1982 George E. Zwicker †     | 2000 Donald L. Cosens      |
| 1983 Balfour LeGresley       | 2001 William C. Thompson   |
| 1984 David C. Bradley        | 2002 Donald A. Campbell    |
| 1985 C. Edwin Drew           | 2003 Carl M. Miller        |
| 1986 Robert S. Throop †      | 2004 John H. Hough         |
| 1987 Albert A Barker         | 2005 Ebrahim Washington    |
| 1988 Edsel C. Steen †        | 2006 Victor Cormack        |
| 1989 Edmund V. Ralph         | 2007 Peter F. Irwin        |
| 1990 Donald B. Kaufman       | 2008 Michael S. Ikonomidis |
| 1991 Wilfred T. Greenhough † | 2009 Brian S. Bond †       |
| 1992 Frank G. Dunn           | 2010 Kenneth Fralick       |
| 1993 Stephen H. Malsels      | 2011 Louie J. Lombardi     |
| 1994 David G. Fletcher       | 2012 Charles H.M. Reid     |
| 1995 Kenneth L. Whiting      |                            |

*\*Demitted † Deceased*



# THE HERITAGE LODGE NO. 730

## ~ COMMITTEES ~

### COMMITTEE CHAIRMEN 2012

|                                       |                               |
|---------------------------------------|-------------------------------|
| Chips Editor/Marketing .....          | Sheldon Kofsky                |
| Educational and Program Planning..... | Donald B. Kaufman             |
| Finance.....                          | Sect., Treas., S.W., J.W.     |
| Editorial Board.....                  | W. Bruce Miller               |
| Black Creek Masonic Heritage.....     | Arnold McCausland             |
| Masonic Heritage Corporation.....     | Burns Anderson                |
| W. J. Dunlop Award.....               | Donald A. Kaufman             |
| Web Site.....                         | Travis Dafoe                  |
| Auditors.....                         | William Utton and Refik Yoney |

### DISTRICT REPRESENTATIVES

|   |                            |
|---|----------------------------|
| Algoma 3, Algoma East .....                       | R.W. Bro. Robert F. Manz   |
| Nipissing E, 3 Tamiskaming .....                  | R.W. Bro. Jacques Lacourse |
| Muskoka-Parry Sound .....                         | Vacant - To be filled      |
| Sudbury-Manitoulin .....                          | R.W. Bro. David Bell       |
| Waterloo.....                                     | R.W. Bro. George Napper    |
| Wellington, Grey, Georgian N&S .....              | Vacant - To be filled      |
| Huron North .....                                 | R.W. Bro. Ron Duncan       |
| Huron South and Bruce .....                       | Vacant - To be filled      |
| Wilson N., St. Thomas, London E&W.....            | W. Bro. Richard Cadotte    |
| Wilson South.....                                 | R.W. Bro. Doug Waller      |
| Erie.....   | R.W. Bro. John Smith       |
| Sarnia, Chatham, Windsor.....                     | Vacant - To be filled      |
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| Ontario, Victoria, Peterborough.....              | R.W. Bro. Robert McBride   |
| Prince Edward .....                               | R.W. Bro. Morley Allen     |
| Hamilton A,B,C .....                              | V.W. Bro. William Brimer   |
| Niagara A & B, Brant .....                        | V.W. Bro. Richard Simpson  |
| Toronto Don Valley .....                          | V.W. Bro. Alan Donovan     |
| Toronto East .....                                | V.W. Bro. Keith Jones      |
| Toronto Humber Valley .....                       | V.W. Bro. Victor Codato    |
| Toronto West .....                                | V.W. Bro. Brian Hyllier    |
| York .....  | V.W. Bro. Steven Pickard   |

Membership Liaison Chairman:

**R. W. Bro. Allan C. DVORAK**

1517 Oakburn Street.,

PICKERING, Ontario, L1V 6N4

905-509-7218

acdvorak@sympatico.ca

If you can assist as a Representative in a District,  
please call our chairman.

## OUR DEPARTED BRETHREN

**BALMER, John Alexander**

[1004]

Markham, Ontario

Member of Markham Union

Lodge No. 87

Passed to the

Grand Lodge Above

January 18, 2013

**HALL, Floyd William**

[805]

Newmarket, Ontario

Member of Gothic

Lodge No. 608

Passed to the

Grand Lodge Above

August 26, 2012

**BRADLEY, David Crowe**

[13 Life Member]

Toronto, Ontario

Member of University Lodge

No.496

Passed to the

Grand Lodge Above

January 19, 2013

**HOEKZEMA, John Derrick**

[416]

Georgetown, Ontario

Member of Malahide

Lodge No. 140

Passed to the

Grand Lodge Above

August 12, 2012

**FORSYTHE,**

**Samuel Urquhart**

[530 Life Member]

Pickering, Ontario

Member of Wexford Lodge

No.683

Passed to the Grand Lodge Above

February 20, 2013

**MacKAY, Douglas G. Robert**

[581]

Toronto, Ontario

Member of King Solomon's

Lodge No. 22

Passed to Grand Lodge Above

March 3, 2013



## OUR DEPARTED BRETHREN

**MacLEAN, Frank Cameron**

[1299]

Aurora, Ontario

Member of Robertson

Lodge No. 292

Passed to the

Grand Lodge Above

March 23, 2013

**SEWELL, Albert Baxter**

**Bennett**

[378]

Ottawa, Ontario

Member of Acacia Lodge No. 561

Passed to the Grand Lodge Above

January 16, 2013

**MOYLE, Ernest Henry**

[1046]

Mississauga, Ontario

Member of Burlington

Lodge No. 165

Passed to the

Grand Lodge Above

April 24, 2013

**SHAW, James Arthur**

[538 Life Member]

Mississauga, Ontario

Member of Anniversary

Lodge No. 733

Passed to the Grand Lodge Above

March 18, 2013

**SCOTT, Robert James**

[558]

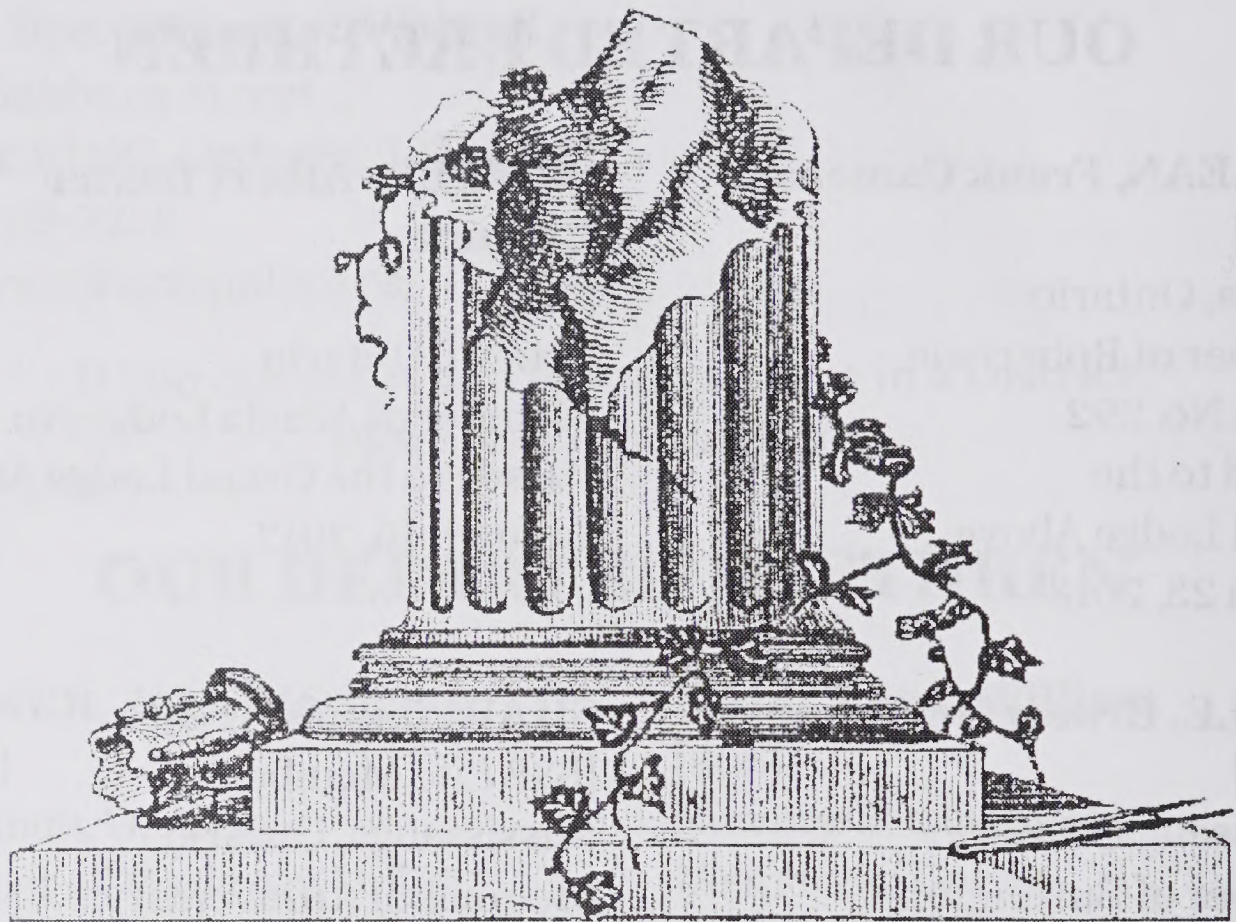
Keswick, Ontario

Member of Canada Lodge No. 532

Passed to the Grand Lodge Above

December 8, 2012





## HE WAS OUR FRIEND

*“His presence lingers on about the room.  
His footsteps echo still upon the floor.  
The brightness of his smiles dispels the gloom.  
Though he has slipped away, and closed the door.  
So biding here today I feel I know,  
Which way his fading footsteps wend;  
A little time, then the way I shall go.  
The working tools have fallen from his grasp,  
The journey ended for his weary feet,  
Death holds his tired hand in gentle clasp;  
His work is done; his temple is complete.”*





